

SOME  
PRISON  
MEDITATIONS  
AND  
DIRECTIONS  
On several Subjects: *Viz.*

On { The Fall of Man.  
The Sufferings of Christ.  
Repentance and Faith.  
Reproof and Counsel.  
The Holy Scriptures.  
Prayer.  
Love to Mankind.  
Sincerity.  
The Vanity of the World.  
The Benefit of Afflictions.  
Heaven and Hell.

---

By SAMUEL YOUNG, Minister of the Gospel.

---

Jer. 33. 1, 3.

*Moreover the word of the Lord came to Jeremiah, the second time,  
(while he was yet shut up in the Court of the Prison) saying,  
Call unto me, and I will answer thee, and shew thee great and  
mighty things, which thou knowest not.*

---

*Luther's Song, Col. Men.*

*Credens tribulatur, Tribulatus invocat, Invocans auditur, Au-  
ditus laudat.*

---

LONDON,

Printed by J. A. for Tho. Cockeril at the three Leggs in  
the Poultry, over against the Stocks-Market. 1684.

**D. D. WILLIAMS'S LIBRARY**  
**RED CROSS STREET**  
**LONDON.**

T

m  
ha  
to  
qu  
u  
a  
w  
a  
ca  
of  
on  
to  
tu  
fe  
m  
Bo





*To all that are serious in the Profession of Religion, whether Conformists or Nonconformists, Ministers or People.*

*My Brethren,*

**T**He Eternal God having spread open the everlasting arms of Mercy, and embraced you, hath made you so like himself, as that you have such a hatred to sin, as sin, and love to holiness, as holiness, that cannot be quenched: Hence it is, that you being such God-like Creatures, are often in tangs, because of a distracted world; whose Lives are a delectable Frenzy, or a continued fit of madness: To you do I call, that being Converted, you would often speak of the chief things in Religion (such as are contained in this Book) to a vain world, that *Many may be by you turned unto Righteousness*: I foresee that several Questions will by several men be made, concerning the Author and the Book: As,

*Q.* What Opinion is the Author of?

*A.* I Answer. He is of this Opinion,

A 2

that

*To all that are serious*

that to love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole Burnt-offerings and Sacrifices, *Mar. 12. 33.* He disowneth all those Names which have occasioned so many heats and heart-burnings among us, and wisheth they were as little known among the Saints on Earth, as they are among the Saints in Heaven. He is an impartial enquirer after Truth, without regard to interest or parties; he is of all your Religions to whom he writes, and yet of none of them; of all, so as to mind the great things you plead for, as Love to God, Christ and Souls, &c. above all; of none, so as to be tyed to any of your controverted modes of Discipline; he is a mourner over all your parties, that God and one another are no more loved, but a furious Contender for none.

*Q.* Why in the following Meditations and Directions, are Books Quoted, and not Chapter and Page?

*A.* Because I have been for above two years from my Study: The Observations are my own, in the diligent perusing and reading over all the Authors I have named: And now I call on you that know God,

*in the Profession of Religion.*

God, and are known of him, that you love one another : If your heads must differ, resolve that your hearts shall unite.

Are you such as frequent the *Liturgy* ? Call on them that worship with you, not to mock God, when they profess to come before him with *an humble, lowly, penitent and obedient heart* ; when they say to God, *Pitifully behold the sorrows of our hearts* : Perswade them, when they bring their Children to Baptism, not to make it only a matter of custome to give the Child a Name, &c. Choose no ignorant or scandalous *God-fathers* or *God-mothers* that never mind their own Souls, and therefore in vain promise to mind the Souls of your Children : Remember what a weighty matter it is to give up your Children to the Lord : What cryes should there be at *the throne of Grace*, what pains should you take as they grow up, that they may indeed be his : Those that go with you to the Lords Table, as you have opportunity, perswade them, that their words be right, when they say, *The thoughts of our sins are grievous, the burthen of them is intolerable* ; and when they resign themselves to God, to do it unfeignedly.

You that frequent private Assemblies,

*To all that are serious*

chiefly or only; Love them that hate you, Pray for them that are in Authority, let all men by your good Conversations which they shall behold, glorifie God in the day of visitation, 1 Pet. 2. 12.

Fuller's  
Church-  
Hist.

In whatsoever dress your Religion is cloathed, whether in a more plain or curious one, Love one another. Perhaps a Prison may, in time, make many of you to fall into one anothers Arms, and weep bitterly for your former Animosities. Remember *Ridley* and *Hooper*! The same Spirit seems to be among you, that once was between *Cox* of England, and *Knox* of Scotland; when at *Frankfort*, the extreme zeal of one for the *Liturgie*, and of the other against it, made them fall into preternatural heats. I am ashamed to write the whole, but cover all with that of the holy Ghost concerning the great fend between *Paul* and *Barnabas*, that sharp was the contention between them. I cannot but take notice however, That the Common-prayer-man was the sharpest.

Act 15 39.

I would ask them that have not yet learned *Pauls* directions, when contentions were in the Church of God, about little things in Religion, as Meats, Drinks, and Holy-days, Rom. 14. 22. *Haſt thou Faith, have it to thy ſelf before God:*

*in the Profession of Religion.*

God : *Let every man be perswaded in his own mind* : What if *Origen, Augustine*, and many of the Ancient Fathers, and Holy Martyrs were now alive ? would they have them silenced for ever, and cast out of the Church, because they had some Principles that rendred them uncapable to subscribe and swear as some expect ? When there is an Uniformity in the Stature of all mens Bodies, in the feature of all faces, in the sound of all Voices, then, and not 'till then may we expect an Uniformity in the Opinions, and so practices of the People of God.

Our Divisions are the great stumbling-block to a Prophane world, who if we perswade them to *live soberly, righteously and godly*, tell us, You are not of one mind ; though our answer be ready, Neither are *Physicians* nor *Lawyers*, yet that man would not be himself that should say, if my Body and my Estate be in never so great danger, I will hearken to none of them. Great have been the Controversies of late years on foot about Succession, if any man should therfore say, Government is needless, 'tis fatal to the world ; how soon might he be answer'd ? If any man should say, because one man accounts a house of one figure best, and another of

*To all that are serious*

another figure, I will therefore dwell in no House ; Because one thinks Cloaths of one colour and fashion best, and another of another, I will therefore put on no Apparel ; because one man loves such a dish that another cares not for, therefore I will eat nothing ; he were Distracted : Let such mind the things wherein we agree, and then if they mistake in the things about which we differ, they will be saved : We all grant Repentance, Faith, and a Holy Life necessary ; *Mind these things* : Would to God I had spent some of the hours in enquiring how my Soul might be bowed down before God in Prayer, that I have spent in enquiring whether I should Pray in my own words, or the words of others ; that I had more enquired how I might come to the Lords Table, *Hungring and Thirsting after Righteousness*, and less what gesture I should there use.

You know my Brethren, your own Judgments often change in the smaller matters of Religion, which may make you moderate towards them that *dissent* from you, seeing you so *often dissent* from your selves : As the Body changeth in a few years, old matter passeth away, and there comes a succession of new ; so every enquiring,



*in the Profession of Religion.*

enquiring, thinking man knows, that what he thought lawful at one time, he hath thought unlawful at another, and cannot help it.

Testifie my Brethren, testifie against the formal men of all your perswasions, who when they plead for the high things in Religion, do it with so much coldness, as if their words did freeze in their mouths; but when for their little notions, are so full of rage and fury, as if wrath and envy had chosen their faces, to discover their complexion to the world; *But remember you are Christians, and Christians must love one another.* Germanicus in his Speech to the Souldiers, when there was a mutiny among them, said, *Divus Julius seditionem exercitus uno verbo compescit, Quirites vocando*; that Julius Caesar ended a sedition in an Army, by one word, calling them *Romans*, he bad them remember they were *Romans*; so you are *Christians*: If the hand have the Palsie, and shakes much, and can hardly hold any thing, who is presently for Amputation or cutting it off? Learn you of Paul, Rom.<sup>14</sup> 1, 2. *Him that is weak in the Faith, receive you, but not to doubtful disputations: For one believeth that he may eat all things, another who is weak, eateth*

*To all that are serious*

*eateth herbs : v. 13. Let us not therefore judge one another any more : v. 19. Let us therefore follow after the things that make for Peace, and the things whereby we may Edifie one another.* I know not how my counsel may take with some of you ; I know that he that cometh between two that are fighting, to part them, is sometime beaten by both : I know that some on the one hand will be offended, and charge me that I seem to countenance *Superstition* ; and others on the other hand will say that I favour *Schism*, but I matter not.

The Protestant Church, the Vessel in which we are, is ready to sink, *Lord save us, or else we perish* ; God be merciful to those desperate Souls, who because we cannot agree, therefore reject all Religion, as if a man at Sea, seeing the waves urgent, and hearing the winds roaring, should say, if this 'tis to be in a Ship, I will never here abide, and so commit himself to the vast Ocean : So are they that reject all Religion, because of the Contentions that are in the Church of God, and fall into *Atheism* and *Prophaneness* : Accept kindly of this plain Discourse, devoid of all Embellishments of fine words and Phrases, and take up with the great things of Religion, as you  
are



*in the Profession of Religion.*

are directed by one that is of *Pauls* mind, who saith of himself, 1 Cor. 9. 20, 21, 22. *And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law; to the weak became I as weak, that I might gain the weak: I am made (observe) all things to all men, that by all means I might save some: Had some weak headed Christians among us seen him thus to do, perhaps they would have said, that Paul often changed his Religion, or could not tell what Religion to be of; that he was not fixt, or a man of no Principles: Hear what he says elsewhere, 1 Cor. 10. 33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they might be saved: As far as I can, I am yours in your divers ways of worshipping one Lord Jesus Christ: This I am resolved on, that having been instrumental for the Conversion of many Souls, and I hope shall of many more, yet ungathered, that I will Preach Repentance, Faith and Obedience to the Gospel.*

*Grow my Brethren, Grow in Grace, that you may have that commendation given to the Church of Thyatira; I know thy Works, and Charity, and Service, and Faith,*  
and

*To all that are serious, &c.*

*and thy Patience, and thy works, and the last to be more than the first, Rev. 2. 19. But Oh! That my head were waters, and mine eyes a fountain of Tears, that I might weep day and night; not only for the Prophane-ness of the Ungodly, but for the backwardness of the Righteous to all good works; I cry to you as in that Song, Judg. 5. 12. Awake, awake Deborah: Awake, awake: Set about the work, to be more serious your selves, and to sound an Alarm in the ears of a drowsie, sleepy world, that they may be saved: That this may be your work, is the hearty Desire and Prayer of him, who is*

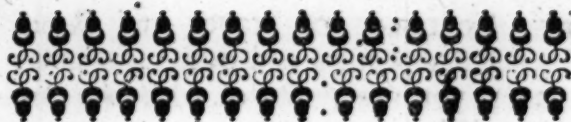
*Your Brother,*

*And Servant in our Lord,*

*Gloucester Goal,  
Feb. 2. 168<sup>3</sup>/<sub>4</sub>.*

*Samuel Young.*

TO



TO ALL  
**SEA-MEN,**  
THAT ARE,  
*Or would be Serious.*

**H**AVING in this Book, spoken of the chief things in Religion, I could not but call on you to mind these things your selves, and to put others in mind of them : I have you daily on my heart, before the Throne of Grace, that you that are serious may endeavour by Prayer, by Admonitions, by a good Example to make many so : You that are Baptized, have taken Christs Prefs-money, have taken Christs Livery, and are under an engagement to *Fight under his Banner, against Sin, the World and the Devil* ; testifie against the Drunkenness, Swearing, Uncleannefs, Sabbath-breaking,

*To all Sea-men, that are,*  
ing, Contempt of Prayer and Reading of Scriptures, and other sins many among you are guilty of. I know your great Objection, is,

*Obj.* That you shall be derided, if you so do; this I have heard from many of you.

*A. 1.* Deride their Derision. Remember what is said of *Christ*; and when his friends heard of it, they laid hold on him, for they said, he is beside himself, Mar. 3.21. If you are accounted mad by them that are really so; you have *Christ* for your Companion.

2. It is better be derided by men now, for the faithful discharge of your duty; than be derided by *Christ*, Angels, and Saints, another day, for the neglect of your duty.

3. The Derision of some, may soon turn into imitation. They that at first mock at good counsel, may in time take it, and give it to others. I have seen an instance, one laughing to see another minding secret Prayer, and yet seeing constancy, and resolution for that duty, practised the same.

Remem-

*or would be Serious.*

Remember, if you mourn not, if you pray not over the ungodly, their sin is yours ; if you reprove not, you are the cause of their damnation. I have read in the dreadful *Tragedy* of the destruction of the *English*, by the *Dutch* at *Amboy-na*, that one *Dunchin*, who had falsely accused them, one day passing by the Pit where sixteen of them were cast in, that he fell on it raging, and was distracted, considering there lay so many men he had ruined. How many go into Eternity, whose Souls you have betrayed into the Infernal Pit, by your sinful discourse, or by your sinful silence ! Stop the mouth of the Swearer, and Blasphemer as much as you can ; James 3. 4, 5, 6. Behold also the Ships, which though they be so great, and are driven with fierce winds, yet are they turned about with a very small Helm, whithersoever the Governour listeth. Even so the Tongue is a little member, and boasteth great things : Behold, how great a matter a little fire kindleth. The tongue is a fire, a world of iniquity : — And it is set on fire of Hell. I wish you *Moses's* Blessing, Deut. 33. 18, 19. Rejoice Zebulon, in thy going out, — Suck of the abundance of the Seas, and hid treasures in the Sands.

Have

*To all Sea-men, &c.*

Have you been as those Mariners,  
*Jon. 1. 15. 16. When Seas have raged, and  
ceased, made Vows to the Lord?* Keep your  
Vows; Instruct poor Pagans in the way  
to God. Consider the worth of your  
Souls and theirs. The better your *Gar-*  
*go* is, the more you fear Ship-wrack.  
O man thou art richly laden, that Vessel,  
thy Body, carries a Soul of greater value,  
than all the Treasures upon earth: Let  
it never be said of it, what was said of  
that Ship, and men in it, *Acts 27. 20.*  
*That all hope of being saved, was taken away.*

S. Y.

---

THE



# THE P R E F A C E.

**A**lcinous the Platonist tells us, That  
Plato thought that the work of a  
Philosopher consisted in three things,  
*Ἐν τῇ τῶν ὄντων θεῷ, Ἐν τῇ τῶν πολλῶν ποιήσει,*  
*Ἐν τῇ τῶν λόγων τέχνῃ.* Which I think, ta-  
king the liberty the Poet speaks of,

Nec verbum verbo curabis reddere  
fidus Interpres.

*Hort. de  
Art. Poet.*

*I may thus English:*

In thinking well, in doing well, and  
in speaking well. What their Philosophy,  
which was much of their Natural Re-  
ligion, taught them; doth Christianity,  
which is our supernatural Religion,  
teach us, but in a different way, and in  
a fuller manner. The design of the follow-  
ing discourse is to help in this work. There  
are many things for Meditation of God,

B

his



*his Word, &c. many practical Directions for a holy useful life, several helps to speak to God, and for God. I know dangerous it is, for a man in my circumstances to be a Writer: But I care not if my counsel be accepted, what becomes of my person. I am perswading the World to play the Christian, to play the Man: As Solomon brings in Wisdom speaking, so do I, Unto you O men, do I call, and my voice is unto the Sons of men. Are you men, learn to act according to the excellency, and dignity of your natures.*

*Let me beseech those, into whose hands this Book may come, if they have given up themselves to the Immoralities of the Age, Drunkenness, Adultery, Swearing, Oppression, &c. that have all vices, that may make their lives a full Systeme of wickedness; Vices, the naming of which may seem to corrupt the Air we breathe in; Vices, that need little more to their confutation, than to be thought on; I say, let me perswade you to consider: Is Sin an evil thing, Grace a desirable thing? Is God, and your Souls to be minded above all things, or not? If not, why do you say*



# THE PREFACE.

III

*say they are? If they are, why do you not live as those that thus believe? I do not despair but that some, who are guilty of the unpresidented Sins of the times, Sins of the first Edition; if they would consider, they may yet learn to walk soberly, righteously and godly in this present World. I know such are ready to say,*

*Object. Religion is abused to very bad purposes by some.*

*Ans. I Answer, And used to very good purposes by others. Is Rhetorick to be despised, because by it some bad men learn to colour a bad cause; as well as some good men to flourish a good cause? Is Logick to be despised, because some learn to dispute Sophistically; as well as others Topically? Is the light of the Sun to be despised, because one steals by it; as another works in his Calling? How many men had lived as Incarnate Devils, that now live as Terrestrial Angels, had not Religion healed their Natures, and regulated their Lives! Remember, Sin is a great part of the misery and punishment of these men. They are*

## IV

## THE PREFACE.

*out God, his Grace, and Love, and content to be so; they serve the Devil and Sin, and are glad of the work. The Lord bring in such, as their Elder Brother in the Gospel, that was healed of his distraction, and was placed in his right mind at the Feet of Jesus.*

---

SOME

---



SOME  
Prison Meditations  
AND  
DIRECTIONS  
ON  
Several Subjects.

---

CHAP. I.

*Of the Fall of Man.*

MEDITATIONS.

**T**Hat the finding out of our Disease, is necessary in order to a Cure ; is ~~is~~ not more true of the Natural Distempers of our Bodies, than of the Spiritual Distempers of our Souls. The Apostle mentions the Fall of man at large to the *Romans*, to make way for the discovery of the Necessary and Excellency of a Saviour. *Rom*, 5. In the

Fall of man, I shall consider, that we all were in the First Man, as in *Heb. 7. 9.* 10. *Levi is said to pay Tithes to Melchisedeck, as he was in the loyns of his Father Abraham.* So we may be said to eat Forbidden Fruit, as we were in the loyns of our Father *Adam.* We were in him, as a Nation in their King. *Adam* was our Representative: If he had stood, we had had the benefit of his obedience, though he, not we obeyed: So he disobeying, we are brought under the Curse, though he and not we offended. It is in vain in war, if Subjects be taken, to say, our King proclaimed and made the War, not we; we never consented to it. If the Posterity of a Traitor be disinherited, it is in vain for them to plead, Our Father, not we, conspired the death of the Prince, we were not then born. Besides, the nature of man by the Fall was corrupt, *and a clean thing cannot come out of an unclean.* It is true indeed what God said by *Ezekiel*, *The Children shall not bear the Iniquity of the Father:* If the Father sin alone it is so, but this is not our Case; for we find our Principles, and so Practices corrupted. *Adam* was but one man personally, but he was all men potentially, and originally. I shall in order consider,

*Job. 14. 4.*

*Ezek. 19. 20.*

I. What

Of the Fall of Man.

7

1. What we were before the Fall.  
2. What Sin we were guilty of in the Fall.

3. What misery we brought on our selves after the Fall. I may sometimes name *Adam* onely, but it must be thus understood, that *we* all were *He*.

i. What *Adam* was before he fell. *Adam* and *Eve*, *Gen. 5. 2.* are both called *Adam*, *Male and Female created he them, and blessed them, and called their name Adam.* In the day when they were Created they were one, though not by a *Physical*, yet by a *Conjugal* Union; they were two distinct persons, yet one by nearness of relation; and so I may consider them both, though sometimes I name one only, as I see occasion. Before the Fall, great were the privileges they had for their Bodies and Souls: Of the first sort.

1. Their Bodies were sound and free from all distempers, bodies that could not be disturbed by any outward colds or heats, or by any inward malignity or humours, *Gen. 2. ult.* Ask the sick and unhealthy, that are chained by many pains in Head, Stomack, what this mercy was.

2. All the Creatures were in subjection to him, *Gen. 1. 28, 29, 30.* God gave man Dominion over the Birds of the air, and over the

B +

Beasts

*Beasts of the earth, and over the Fish of the sea, and over the living things that creep on the earth:* The Creatures saw such a lustre in the countenance of man, that they fear'd him; so much majesty yet appears, though sin hath lessen'd it, that the Beasts fear us not a little: For venomous Creatures, they either had no venome, or that venom could not hurt.

3. He was seated in a pleasant Habitation, *Gen. 2. 8. And the Lord God planted a Garden eastward in Eden, and there he put the man, whom he had formed.* The Excellency of which place we read in the 10, 11, 12, 13, 14. verses. Where he was placed, or where *Eden* was, a Learned Author hath spent much time to enquire. That *Paradise* was not the whole world, is clear from *Gen. 3. 24.* So he drove out the man; not sure out of the world, for *Adam* lived, *Gen. 5. 5. nine Hundred and thirty years.* For the idle notions that the Rivers signifie virtues, &c. I will not honour them with a confutation.

The good things of the Soul were these.

1. It was enricht with wonderful knowledge, *Gen. 2. 19, 20.* When God brought the Creatures to *Adam*, he on the first sight gave names to them; that is, names significative, or expressive of their natures;

Sir Walt.  
Rawley  
Hist. of  
World.



tures ; as if we should call a Lion Rage, a Lamb Meek, a Dove Innocent, &c. His Knowledge much exceeded ours ; his was habitual, ours acquired ; his was compleat, ours imperfect ; His knowledg was as much above the knowledg of the wisest man on earth, as the knowledg of a wise man above the knowledge of a Child.

2. He had a perfection of Holiness, not only a perfection of degrees, but of parts: he was perfect, not only if we consider Perfection in opposition to Hypocrisy, as *Abraham*, *Noah*, and many Saints in Scripture are said to be perfect: But perfect in opposition to any defect, or imperfection. *Adam* in Paradise was as an Angel in Heaven, was as free from any Sin or contempt of God.

3. He had frequent, and immediate, and full Communion with God, *Gen.* 2. 16, 17. God speaks to man, and man to God without any fear, or dread. What an honour is it for a mean man to have the ear of a Prince, or great man at his pleasure ! Hence it was that *Paradise* was a lower Heaven ; which makes some think, if man had not sinned, he had there continued for ever.

2. We come to consider what Sins we were

*Of the Fall of Man.*

were guilty of in the Fall. Man had very bad thoughts of a good God; very good thoughts of a bad Devil; very high thoughts of low Self, *Adam* and *Eve*.

1. They made God a Lyar, and justified the Devil as a Speaker of truth; *Gen. 2. 17. God said, In the day you eat thereof, you shall die, Gen. 3. 3. The Devil said, You shall not surely die, Gen. 3. 4. The Woman said, Lest you die. God affirms, the Devil denies, and the woman doubts. Many Temptations Adam had that we know not; Now this was by Interpretation to give God the Lye. How tedious is it among men to be called a Lyar, and what effusion of blood hath it caused! Now the Devil the Father of Lies is believed more than God.*

2. They lookt on God as unworthy to be their Commander, and took the Devil for their Councillour: God must stand by, the Devil takes place. They chose this God, or Guide, for themselves and Posterity; hence it is the Devil is called by the Apostle, *The God of this World, 2 Cor. 4. 4.*

3. They thought it unbecoming them to be restrained by any Law. *They should be as Gods, Gen. 3. 5. That there was some hidden*



hidden vertue in the Tree, that would make the Eaters of its fruit, more like an absolute God, than God would have them be; and therefore God forbad the touching that Tree. This was the Temptation.

3. We shall consider what Miseries we brought on our selves after the Fall.

1. We were deprived of the Image of the Blessed God: According to supernatural endowments, it was totally gone, there was not one *Spark of Grace* left; nothing of holiness remained in man. According to natural endowments, this Image was in part gone; much wisdom, much power over the Creatures was gone, *Gen. 3. 7.* They were as naked in their Souls, as in their Bodies. As *Aaron* in the matter of the Golden Calf, is said to *make the people naked*, *Exod. 32. 25.*

2. We were cast out of *Paradise* among the rest of the Beasts, *Gen. 3. 24.* *Cherubims* appeared in Shape like an Ox. Now man by Sin, had made himself like the Beasts that perish; and therefore God sends him to be their companion. He is not now in *Paradise*, but in a *Wilderness*, not in a place of pleasure, but of toyl and sorrow, *Gen. 3. 19.*

3. We are naturally inclined to all sin,  
and

and so exposed to all Judgments. The Understanding is clouded with error; the judgment fails, both in directing what is to be done, and judging of the lawfulness or unlawfulness of what is done: The affections are carnal: In a word, the Soul is blinded, nay, some so blind as hardly to see the Being of God: That what once God said to *Adam*, they are ready to say to God, *Where art thou?* Gen. 2. 17. I know it is enquired, what Death was threatned in those words, *In the day thou eatest thereof thou shalt surely die.* Some think only the death of the Body. But I thus argue, That Death that followed mans sin was there threatned, and the death that followed was the natural death of the Body, the spiritual death of the Soul; and the eternal death both of Body and Soul; and therefore all was threatned in those words, *Thou shalt die.* Is it reasonable to think, that the great Law-maker put more in the Execution, than there was in the Threat? In *Adam*, you find no confession of *Sin* to God, but adding Sin to Sin, Gen. 3. 10. When he fled, God calls to him, how doth he reply? *I heard thy voice in the Garden, and I was afraid, because I was naked, and I hid my self:* As if he had said, I am hid, because

because I heard thy voice ; it is exceeding piercing, it is the voice of a God ; and I am but Flesh and Blood, and I cannot bear it. But did he not hear Gods voice before, *Gen. 2. 16, 17.* when God gave him a charge, *not to eat of the Tree in the midst of the Garden?* I was naked, was another Excuse , *Gen. 2. 25.* Were they not before both naked, and not ashamed? When God told *Adam* plainly of his Sin, *Gen. 3. 11.* *Hast thou eaten of the Tree, whereof I commanded thee, that thou shouldst not eat?* One would think, now there is no room for an excuse: verse 12. you read, *The woman thou gavest to be with me, she gave me of the Tree, and I did eat.* He layes it on the woman, but the woman could not compell, though she did tempt: Nay, rather than take the blame to himself, he layes it on God; *Thou gavest.* If thou hadst not given me the woman, she had not tempted, nor I eaten. Few know or consider the hardning nature of Sin. One might have expected, he should have cryed, Lord pity me, Lord contrive a way to shew mercy, if there be any ; or if none, Lord thou art just in all the evil that shall come upon me. So was man exposed to all Judgments temporal, distempers, troubles, losses,

*Of the Fall of Man.*

tes, death, and at last to eternal Judgments, *where the Worm dyeth not, and the Fire is never quenched.*

And now to these Meditations, I shall add a few Directions.

*DIRECTIONS.*

1. Mourn over your selves and Brethren, fallen into sin and misery. Complaints against *Adam* are in vain; Complaints against God are worse. It was necessary, as *Calvin* sayes, that the will of man should be *flexibilis in utramque partem*: God having made man, it was convenient he should put him on Tryal of Obedience. God gave him but one Law, not many; an easie one, not difficult; a negative one, not positive; no thanks had been to *Adam* to obey, if he could not have disobeyed. Consider it, and it fell out that he sinned. What have we lost in losing *Paradise*, and the blessings there! When *Ziklag* was burnt, what an outcry was there! *1 Sam. 30. 3, 4.* So *David* and his men came to the City, and behold, it was burnt with fire; and their Wives, and their Sons, and their Daughters were taken Captives: What follows? Then *David* and the People that were with him, lift up their Voice and wept, until they had no Power

Power to weep. What was *Zillah* to *Paradise*? what was the Captivity of the Body, to that of the Soul? How sadly do men look back on a burnt House, and Treasures there; and weep bitterly!

2. Cry against the Tempter, that you may through Grace out-wit him! Was he too hard for man in innocency, how much more now? If any man wants wisdom, let him ask it of God: Cry to God against Satan, as *David* against *Ahithophel*, that God would confound the Policy of *Ahithophel*; so Lord, confound the Devices of the evil one. James 5.  
2 Sam. 15.  
31.

3. Strive against all Objections against God in this matter. Though the Act Physically considered is of God; yet not Morally. And though it is true, that second Causes cannot act without the first, *aliquid Positivum*; yet they may *aliquid delinquens*. We have learnt of *Adam* to lay all on God. To them that deny any thing of Predetermination, I humbly offer this to Consideration. Whether it be rational to imagine, that it depended upon so pitiful, and weak, and changeable a thing as *Adams* Will, without Gods Determination? Whether Christ should come into the World, and dye, and so be a Saviour? Whether the Providences  
of

of God in the World, should be such as they are? Whether the greatest part of Mankind should be in Hell for ever, and thousands before the Throne, Praising God for a Redeemer? However, *Let every Mouth be stopped before God.* Luther says, I put off questions about Gods Pre-determinations, with that of Christ to Peter, when he asked an unnecessary question about John; *What is that to thee? follow thou me;* *Officium agamus,* said, Melancton, & *disputationes de Predestinatione* Seponamus: Rom. 11. 33. *How unsearchable are his Judgments, and his ways past finding out!* Many would search out unsearchable Judgments, and find out ways past finding out. I will not cut a knot that I cannot untie. We that cannot solve the *Phaenomena* of Nature; how can we satisfy our selves about the great Mysteries of Religion?

Joh. 2. 2.  
23.

Loci. Com.

Ephes. 2. 3. We are by Nature Children of wrath, and let us not so curiously enquire, how Original sin got into our Heart, as carefully enquire, how to get it out. For that Objection against Sin in Infancy;

Obj. *Omne peccatum est voluntarium.* Every sin is Voluntary. Mel. in his *Com. Places*, says, that must be understood in *civilibus Delictis*, in civil Offences among men:



men: and yet sin is voluntary in Infancy, *quia* (saith the same Author) *eo delectamur*, because we delight in it.

As for such foolish Questions, Whether if *Adam* had begotten Children before he fell, Sin had been imputed to those Children; we will not waste time to consider them. *Catarinus* affirmed, *Soto* denyed, as *F. P.* says, Run to *Christ*, who by once Suffering can save you, as *Adam* by once sinning hath destroyed you. *Rom.*

*Hist. of the Council of Trent.*

*5. 19. For as by one mans Disobedience many were made Sinners; so by the Obedience of one shall many be made righteous. Christ was obedient unto Death, even the Death of the Cross.* The Law is in full force against every ungodly man: God hath still his Power of commanding, though we have thrown away our Power of obeying. God sees more sin in one wrathful thought, than we do in actual Murder; in one covetous thought, than we do in open Theft. Oh then run to *Jesus* that justifieth, that sanctifieth, that saveth. He is our *Joseph*, that hath all the Store-houses of Provision, in a time of Famine: As the distressed *Egyptians* said to him, let us say to *Christ*, *Gen. 47. 18, 19. We will not hide it from my Lord, our money is gone; -- Give us bread, let us be Servants*

*Phil. 2. 8.*

unto Pharaoh. We will not, nay, we cannot hide it from our Lord: All is gone; let us have Grace from him, that we may serve our God; and all Believers must say to Jesus, as they to Joseph, v.25. *Thou hast saved our lives, let us find Grace in the sight of our Lord.* When sin had slain us, Christ had Compassion on us, as David had on his Son, when his own Folly had ruin'd him. 2 Sam. 18. 33. *And the King was much moved, and wept, and as he went, thus he said, O my Son Absalom, my Son, my Son Absalom; would God I had dyed for thee, O Absalom my Son, my Son.* Yet Absalom sought his Fathers Crown and Life; and we would be as Gods. Christ seem'd to say over us, *Would to God I might dye for thee; and indeed, it pleased the Father so bruise;* — I believe that Adam through this Christ was saved, Gen. 3. 16. God immediately on the fall applied himself to him, and promised a Redeemer. Paul to the Romans, makes Adam a Figure of him that was to come. If sin and guilt might have made any man pine away, Adam had been the man, that opened the Flood-gates of Sin and Wrath to break in upon the World, and was the ruine of the greatest part of his Posterity; yet hearing of a Saviour, he lived

Isa. 53. 10.

Rom. 5. 14.



lived almost a thousand years. *We are not so to mourn for sin, as to forget to rejoyce in Christ our Saviour.* Of this blessed Saviour, I shall speak in the next Chapter.

---

CHAP. II.

*Of the Sufferings of Christ.*

MEDITATIONS.

**G**OD is more pleased with the Sufferings of *Christ*, than displeased with the Sin of *Adam*: he more loveth us as the Children of *Christ*, than he hated us as the Children of *Adam*. We must often consider the Death of *Christ*, and be affected with it. It was Prophe-sy'd of old, *They shall look on him whom they have pierced, and they shall mourn for him, as one mourneth for the loss of an only Son, and shall be in bitterness for him, as one that is in bitterness for his first-born.* And O what wringing of hands, what deep Groans, what doleful Out-cries are there made oftentimes for the loss of an only Child, or First-born! What made *Perers* Converts to be prickt at the

*Zach. 12.*

*10.*

*Act. 2. 37.*

Heart, but the Preaching of a crucified Christ?

I shall here consider, (1.) What Crucifying was. (2.) Who were the Agents in this Work. (3.) *Who*, and *what* he was on whom this Cruelty was acted.

1. For the manner of Crucifying. There was *Lignum Geminum*, as the learned *Weems* speaks at large in his *Christian Synagogue*: The Cross had four things; *Arrectarium*, or Main-tree; *Sca-bellum*, the Tree where the feet were Nailed; *Lignum transversum*, whereunto their Arms were fastned with Cords, and there Nail'd; *Vertex*, the Title with the Inscription above the Head. This way of putting to Death, was so shameful and so lingring, that the *Romans* inflicted it on none but Slaves, or the vilest sort of men. *Constantine*, in Honour of Christ, took away this Punishment. Christ had carryed his own Cross (as all Crucified Persons did) but they had so weakned him, that they made *Simon of Cyrene* to carry it, not out of Kindness to Christ, but hatred; lest he being so severely handled before, should faint by the way, and their blood-shot eyes lose the Pleasure of beholding him tormented on the Cross. The *Romans* call'd this Punishment

Mat. 27.

32.

ment *Servile Supplicium*, for the reason before-named.

2. We come to consider the Actors in this woful Tragedy. They were not the prophane Gentiles, or common Rabble among the Jews, that only did this; but the High Priest, the Scribes, the Pharisees.

1. They that had so long prayed, and waited for his coming. Before he came into the world, the Devout Jews thought Blessed were the eyes that should see the promised *Messiah* in the Flesh. It was a Petition commonly made by them, in their Giving of Thanks at their Tables; Let our eyes be made worthy to see the *Messiah* in the Flesh. What cries were there, *O that he would rend the Heavens, and come down!* *Malachi* that closed up the Old Testament, foretold, how though they longed for him, yet they could not stand before him. *Behold I will send my Messenger, and the Lord whom ye seek, shall suddenly come to his Temple, even the Messenger of the covenant in whom ye delight: But what follows? But who may abide the day of his coming? And who shall stand when he appeareth? For he is like Refiners Fire, and as Fuller, Sope. He dealt too plainly with the world con-*

*Isa. 64. 1.*

*Beh. Mal. 3. 1, 2.*

ning their Sin and Duty, to be welcom'd by them. They expected a *Messias*, to deliver them from the power of the *Romans*; and God sent a *Messias* to deliver from the power of the Devil.

2. They that were acquainted with the Law and the Prophets; That might by Types and Prophecies have known that Christ was the promised Saviour.

3. They that heard his Doctrine, and saw his Miracles. His Doctrine was spiritual and Heavenly, reaching the Heart and Soul; His Miracles were not done in a Corner; as feeding many thousands with a few Loaves, his raising *Lazarus* from the Dead.

3. We now come to consider *who*, and *what* he was who thus suffered.

1. He that did their Bodies so much good: *Paul* says, *for a good man some would even dare to die: Though scarcely for a Righteous man*, Rom. 5: 7. That is, consider him as righteous before God, and so few love him so well, as to die for him; but consider him as good to man, so some would lose their lives for him. But here they were so far from dying for this good man, that they contrived his death. He cured all sorts of men, of all sorts of Distempers; he raised the Dead, &c.

2. He

2. He that came to save Souls from endless burnings, and to bring them to endless Blessedness. It is not more true <sup>1 Thel. 1.</sup> that our Bodies and Souls are now in the <sup>10.</sup> world, than that they had been in endless misery had not Christ dyed.

3. He that was God. God suffered in the *Person*, *Acts* 20. 28. though not in the *Nature*. Hence it is, that his Temporal Sufferings were as much as our Eternal would have been. Christ had his *Sonship* but not his *Substance* from the Father, who begat him in respect of Personality, not of Essence. The dignity of his person, made the Sin of crucifying him so great. I will suppose, that all the Saints in Heaven and Earth were met together, yea that all the Angels were incarnate and among them, and that a man or number of men should murther them all; this Sin were no sin in comparison of what I now speak of, the Crucifying of the *Lord of Glory*.

*Christ* suffered from first to last. In his Birth; for the *Ancient of Dayes* to be born in time, for the Eternal God to become a Babe, this is soon said, but who understands the depth of these things? *Luke* 2. 12. *And this shall be a sign unto you, you shall find the Babe wrapped in swadling-cloaths,*

Rev. 11.  
15.

*cloaths, lying in a Manger: yet was all ordered by the infinite wisdom of God. Had Christ been the Son of Herod, or Cesar, then it had been no wonder, that all the world went out after him; but that one so obscurely born, should carry the world before him, was wonderful! John when in Patmos, foresaw, That the Kingdoms of the World would become the Kingdoms of the Lord, and his Christ; which then was very unlikely in outward appearance. He was sorely tempted by the Devil, we read at large in Mar. 4. Gods end in all we have, Heb. 2. 18. Being tempted, he is able to succour them that are tempted. Ask the Saints what Suffering this is, that often sweat under this Saddle, when they are tempted to hate God, or distrust him, have such suggestions as are not fit to be named.*

Luk. 8. 20.

Joh. 10.

20.

Mark 2.

16.

Luk. 22.

44.

He was despised in his common converse with men: *The Foxes had their holes, and the Birds of the Air their nests, but Jesus had not where to lay his head. He was reviled as one that had a Devil; and was made as a Friend of Publicans and Sinners.*

In his Agonies in the Garden, *He sweat drops of Blood, though it were such a cold season, that one might think would have struck the Blood inward: It was a cold time,*



time, for *Peter* stood to warm himself. Our Sin was the heavy burthen that lay upon him.

When, and after he was Betrayed: Betrayed he was by a Friend, a Bosome-friend; to be Betrayed, and that in point of Life, and all by an intimate acquaintance, goes near the Heart. What *David* said to him that betrayed, might *Christ* say to *Judas*: *Had it been an Enemy, I could have born it; but it was thou, my Companion, we took sweet Counsel together, and walked together as Friends.* He was severely handled by Souldiers, who batter'd his Ears with Blasphemy, as well as tormented his Body: when he was on the Cross, *Mat. 27. v. 39, 40.* they wagged their Heads, tell him of what he was accused, *vers. 41, 42, 43.* The great men revile him; when usually men that scarce pray all the year long for themselves, if they see any infamous Criminal executed, they never tell him in a way of scoffing, of his Fault or Crime, but say, God be merciful to his Soul. At last, *Christ* cries out, *Mat. 27. 46.* *My God, my God, why hast thou forsaken me?* We must warily understand this, not as if God had forsaken *Christ* in respect of Strength, for an Angel was sent to strengthen

*Psal. 11.  
13, 14.*

Luk. 22. strengthen him; nor in respect of *Es-*  
 33. *sence*, nor of *Complacency*; but God for-  
 took him as to present comfort in a great  
 measure. Imagine you stood as the De-  
 vout Women at the Cross, and saw this.  
 I now come to lay down a few Directi-  
 ons.

## DIRECTIONS.

1. Look on, and wonder. *Are these*  
 2 Tim. 3. *things so? Then great is the Mystery of*  
 1. *Godliness, God manifested in the flesh! If*  
 it be a Myltery, it cannot be fathomed.  
 Wonder at what Christ *is*, and at what  
 he *doth*: What he *is*, *Prov. 30. 4.* It was the  
 wise mans Probleme, or hard Question,  
*What is his name, or his Sons name, if thou canst*  
*tell? His Name is called Wonderful, Isa.*  
 9. 6. Wonder that the Divinity did not  
 swallow up the Humanity, that the fire  
 and the bush can so well agree together.  
 All the Attributes of God are given to  
 Christ, all the Works of God spoken of  
 him, as of Creation, Sanctification, Glo-  
 rification: Therefore Christ is God not  
 only by name, or *secundum divi*; but God  
 by Nature. He was God that he might  
 satisfie, he was Man that he might suffer.  
 Wonder at what he *doth*. *Paterculus*  
 says, that when the *Lacedemonians* oppo-  
 sed *Attica*, the *Pythian* God told them,  
 that

that that Army whose General was taken should conquer : *Codrus deposita veste regia*, &c. *Codrus* laying aside his Princely Robes, went among his enemies, and was slain by them. Our King on *Maunday Thursday*, ( so call'd, as some say, because of the Command of Love, Christ gave his Disciples before his Passion, *Mandatum novum do vobis*, ) I say our King useth to wash the feet of as many poor People as he hath lived years, and yet not the less a King for this humble act. Our Lord *Jesus the King of Kings, and Lord of Lords*, dyed that we might live, abased himself, that he might exalt us. *Psalms* 126. 1, 2. When God delivered the Church out of *Babylon* by *Cyrus*, they were like men that dreamed. How much more should we be Astonished at our deliverance from Sin and Satan by *Jesus Christ* !

2. Let Love be attractive of Love. Let the Love of *Jesus* to us, make us to Love him. I have read of *Agilmond* King of the *Lombards*, that one day he went a fishing, and saw a Babe sprawling in the Water (perhaps a base child) he took it up, and made it his adopted Son, and called him *Lama*, and left him his Crown and Kingdom : You may easily

## Of the Sufferings of Christ.

ly imagine what delight this *Lama* took in seeing of King *Algilmond* whilst he lived, and in thinking and speaking of this King after he was dead. How excellently doth God express his love to the poor *Jews* of old! *Ezek. 16. 4, 5, 6.* As for thy *Nativity*, in the day thou wast born, thy *Navel* was not cut, neither wast thou washed in water; — None eye pitied thee to do any of these unto thee, to have compassion on thee; but thou wast cast out into the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thy own Blood; I said unto thee when thou wast in thy Blood, live; (And lest this should be soon passed over, the Holy Ghost bids them, as it were, stand and hear it the second time,) *Yea, I said unto thee, when thou wast in thy Blood, live: When Tiberius* was in a Village named *Spelunca*, Stones fell from the house where he was: *Sejanus genu, vultu, manibusq; super Casarem suspensis opposuit sese, saris incidentibus; saith Tacitus: Sejanus* covered the Emperour, that if the Stones fell where they were, *Sejanus* might die, and not the Emperour; which as the Historian observes, made the Emperour ever after to love *Sejanus*, though he loved him not before. The wrath of God  
fell

fell from Heaven, because of mans sin : *Christ* hath embraced the Sinner and that wrath hath fallen on him, that else had crushed us. O let us love him, let us not be satisfied till we find our hearts burning in love.

3. Crucifie Sin, that crucified *Christ*. Be the death of those Sins, that were the death of *Jesus* ; Pride, Wrath, Covetousness, and every abominable thing, which the Soul of God hates: Rom. 6. 6. *Knowing this, that our Old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin:* Sin is onely destroyed by his death ; had not *Christ* dyed for us, we could no more have killed our Corruptions, or been made Saints, than the Devils can cease to be Devils, and become Angels.

4. Come to God as those that expect to be justified no other way, but by *Christ* and his Righteousness: In him is God well pleased with Believers. The Names given to *Christ* are in Scripture given to a Christian, as Son of God, an Heir, King, yea the name *Christ* ; The Apostle saith, *As many Members make one Body, even so is Christ* : Where it is understood not of *Christ* personally, but mystically, for Christians, or the Church of *Christ*. Now as  
*Adams*

1 Cor. 12.  
12.

## Of the Sufferings of Christ.

*Adams* sins is imputed to us, though he, and not we disobeyed; so *Christs* Righteousness is imputed to us, though he, not we obeyed, 2 *Cor.* 5. last verse; Though *Adams* Sin be imputed to us, yet we were not the first sinners, nor the involvers of all Mankind into Misery: So, though *Christs* Righteousness be imputed to us, yet we are not therefore Saviours or Mediators. We are often commanded to be sanctified, but not to be Justified; for Justification is Gods own work without us. The Grace of Christ, that is the efficient cause of our Sanctification, and is the essential cause, the matter and form of our Justification. And therefore when God is said to reward men according to their works, it shews the order of following, not the Cause; *Uno Scriptura exemplo, ista questio elucescit*, saith Calvin: One example in Scripture, shall make it clear. *Gen.* 15. 5. The Promise made to *Abram* in Uncircumcision, in *Gen.* 22. 16, 17. is there made again on his Offering up of *Isaac*; *By myself have I sworn, because thou hast done this thing — I will multiply thy Seed as the Stars of the Heavens*: Now his Obedience was not the Cause of that blessing, for *Abraham* had it before, but was an occasion of renewing it at that time: God

Calv. Inst.  
lib. 3. cap.  
19.



God rewarded his good works, and so will ours; with Blessings promised before the good works were done. Heaven is an Inheritance of Children.

*Obj.* If good works justify not, what need is there to press after them? Take *Luthers answer:* This is just as if we should say, Money justifies not, therefore throw it away; our Hands justify us not, therefore cut them off: We must attribute (*saith he*) to every thing its proper Work, and Office. A Woman may not wear a Mans Apparel, nor a Man a Womans. The Sun shineth by day, and the Moon by night: So he. *Gal. 4. 7. Wherefore thou art no more a Servant, but a Son; and if a Son, then an Heir of God by Christ.* An Heir is not Agent, but Patient; hath all by Birth, not by Labour; no more than to be born. *The Promise, being of Grace, is sure to all the seed:* It was not sure to Adam, he had his Treasure in his own hand, and so lost it; but we have ours in the hand of Christ. Justification, and Sanctification are not separated, though they be distinguished: He that is justified will be holy, and zealous of good works. *The Objection, that we are enemies to good works is in vain. King Henry the Eighth, in his Book against Luther,*  
*de*

*Luthers  
Comment  
on the  
Epist. Gala.*

*Tit. 2. 14.*

*de Septem Sacramentis*, (for which Book the Pope gave him the Title of *Defender of the Faith*) chargeth our Reformers, with pleading for all manner of Sins from this Doctrine; but how true, the world now knows. If any of the Church of *England* are offended, I beseech them to read the Homilies about these matters, and *Bishop Downham's* large Folio of *Justification*, and they will find my opinion not different from the old Protestants, tho I confess different from the Opinion of some of the late new Protestants, both *Conformists* and *Non-conformists*.

Eph. 5.  
31, 32.

Joh. 17.  
21.

5. If you are through Christ related unto God, give Christ the Glory, and take to your selves the comfort of this relation. We are said to be *of his Flesh and Bone*; to be *married to Christ*; Now if the Husband be beyond Sea, thousands of miles from the Wife, yet they are one: So is God and a Believer, though God be in Heaven, and he upon the earth.

Remember Christians what *Christ* hath done for you: He hath paid your debts, that you could never do. If a woman were in debt Thousands of Pounds, and by working hard every day, should pay Sixpence now and then; yet she could never all her life time pay the Sum: But if a Rich

Rich Man come, and pay down the whole and take the woman to wife, he doth that in a day, which she could never have done in her life time. Christ hath done that in a little time, that we had been doing of to eternity: He satisfied Divine Justice. The Dignity of the person, makes the Sufferings of such great value. Give God the glory, that you hear of Christ that you believe in him: pity and pray for the poor *Jews*, whose eyes are not yet opened. They have not been a Church, nor Nation for Sixteen Hundred years past.

When they were under the *Babylonish* Captivity, it was but Seventy years, and they had Prophets to Comfort them; but now none comes from God to them, which Consideration hath converted some of them, *Schamaria*, and *Jacob*, two great *Jews* by *Luther*. I know no Consideration (in my little Converse with them) that so convinceth them, that they have not been the Church of God for so long time. *Eleazer Bargisla* a Converted *Jew*, in his vain hopes of the Jewish *Messiah*, hath discovered many of their vain Dreams, and Dr. *Addison* in his *Hist. of the Jews*. Stir up thine Affections, O Christian, let thy Heart burn within thee,

in the Consideration of the Excellencies of Christ. Muse a little on these following Scriptures: *Heb. 1. 2. God hath spoken to us by his Son, whom he appointed Heir of all things: Great Heirs are desired in Marriage; will not this do? Once again, Colos. 2. 3. In him are hid all the Treasures of Wisdom and Knowledge. We delight in men of Wisdom, though where they know one thing, they are ignorant of many. Now Christ is the Wisdom of God; will not this do? I will try once more, and a threefold Cord is not soon broken: Rev. 19. 12. His eyes were as a flame of fire, and on his Head were many Crowns, and he hath a name given that no man knoweth but himself. In him is wonderful Majesty, Dignity, and Excellencies incomprehensible by Creatures. This is my Beloved, may a Believer say, I am sick of Love. God takes more kindly our Love to Christ, than he doth the Love of Angels: they see him in his Glory, and cannot but love him; but we meet with many Oppositions and Temptations. For the Persuasion of the Love of Christ to our Souls, we should press after it, tho' (as our English Divines of the Synod of Dort say, that which many find by sad Experience) this Satisfaction in a Christian*

Cant. 2. 5.

Sus. Brit.

stian is sometimes *vivida*, sometimes *languida*, and sometimes as *nulla* ; sometimes *lively*, sometimes *weak*, and sometimes even as *none*.

Remember, all the Saints in Heaven and Earth are Redeemed by Christ, Col. 1. 20. *And ( having made Peace through the Blood of his Cross ) by him, to Reconcile all things to himself by him ; whether they be things in Earth, or things in Heaven.* All the Saints that went to Glory before our Lord came in the flesh, were bought by him : As a man may be said to buy that, which he hath not yet paid for ; Lands, Goods, Cloaths, whilst there is a Satisfactory Promise made, and Security given : So Christ bought them, in the Covenant between the Father and him, that he should in the fulness of time, shed his blood for them.

When *Christ* came into the World, the way to come to him was Repentance, and Faith ; the Apostles preached it, and of these in the next Chapter.

## CHAP. III.

## Of Repentance and Faith.

## MEDITATIONS.

THE Apostle Paul gives us a *Compendium*, or Abridgment of his Doctrine; and Preaching Repenarnce and Faith, *Acts* 20. 22. Repentance sheweth a man his sin. When a Convert is in his Agonies and Pangs; in his throws and conflicts, then the heart, the once hard heart, falls a bleeding before God. Faith sheweth a man his Saviour. We are often call'd upon to believe in Christ.

*Acts* 16.

23.

*Quest.* Why might it not be as well exprest to believe in the Father, or in the Holy-Ghost, as in the Son? It is true, the Father, Son, and Holy-Ghost save us, but in a different way: The Father by sending the Son; The Holy-Ghost as sent from the Father and the Son, in the Hearts of Believers; but the Son by his Merits, by his Death. The Father contrived, the Spirit applyed, but *Christ* procured the Remedy. This Repen-  
tance



tance wounds, and Faith heals. By Faith we are said to be justified, *and the Righteousness of God is revealed from Faith to Faith.* Now when Christs Righteousness is imputed unto us by Faith, it is not the Righteousness of Christ as God; for that is his uncreated Righteousness, and this essential Righteousness cannot be communicated to us, and made our accidental Righteousness; and this is the Righteousness of the Father and Spirit, as well as of the Son. And then Father and Spirit might be said to justify us, as well as the Son: But it is the Righteousness of Christ the Mediatour, who is God man, *Jer. 23. 6. And this is his name whereby he shall be called, The Lord our Righteousness.*

Rom. 5. 1.

*DIRECTIONS.*

\* Stay Reader ere thou goest any farther, if thou art an unconverted man, get, and cherish a few Resolutions, to put in Practice the few following Directions: Lift up thine eyes unto that God whose dwelling is not with flesh, that he would thus incline thy heart: in hopes of this I direct,

1. Go in secret, sit down and consider the great sins of thy Heart and Life: Al-

low time enough for this. Are you guilty of the horrible Sins of the Age? Try your selves by the Word, by the *Ten Commandments*. Can you not do this? will you do it?

2. Consider these things, till you find your Hearts to ake, and Countenance to change. If you have such Convictions as to say, O that I had not done these things! Could I live over my time again, things should be otherwise: Tho such Convictions may not be saving, yet they are too good to be thrown away. Strike, man, whilst the Iron is hot.

3. Fall down on the Ground, pray to God for Pardon, and Acceptance through Christ: Say as *Exra*, Chap. 9. 6. *O my God, I am ashamed, and blush to lift up my face unto thee, My God: for our iniquities are increased over our Heads, and our Trespasse is grown up to the Heavens.* Cry as the *Leper*, *Lord, if thou wilt thou canst make me clean.* Look to *Jesus* typified by the *brazen Serpent*, that thou mayest be healed.

Mat. 8. 2.

John 3.  
14, 15.

4. Away to the minding of Secret, and Family Duties. Read the Scriptures, call on God, lest the sparks of Convictions you have gotten, go out.

5. *Converse with them that Converse with*

with God ; say as *David*, *Psal.* 119. 115.  
*Away from me you Evil-doers, for I will*  
*keep the Commandments of my God. I am a* *Psal.* 119.  
*Companion of all them that fear thee, and of* 63.  
*them that keep thy Precepts. Tell them*  
 your Case, beg their Prayers ; hear their  
 Instructions.

I have lain down a few plain Directi-  
 ons : Wherefore ( I pray thee ) O Sin-  
 ner, *Let my counsel be acceptable in thy sight,*  
*as an Ambassador of Christ : I pray thee*  
*as in Christs stead, as though God did beseech* 2 Cor. 5.  
*thee, be thou Reconciled to God. Will not* 20.  
 this do ? Then I adjure thee by that God  
 that made thee, by that *Jesus* that shall  
 judge thee another day ; Consider thy  
 ways. If any think a Death-bed-repen-  
 tance will serve thy turn, the famous  
*Bolton* saith, ( that Oracle of his time ) in  
 his Directions for distressed Consciences,  
 That he could not get proof of any man  
 Converted on a sick Bed. I knew one re-  
 formed three years upon sick bed Repen-  
 tance, but at last grew more vile than  
 ever. In some Respect we may bless  
 God, that blasteth such Convictions : The  
 World too much depends on them now,  
 what would they do, if they saw them in  
 any Persons sound and saving ? If you *Mat.* 20.  
 say, some were called at the last hour ; I 7, 12.

answer, But none were called at the last minute. If a man in old age be converted ( which is very seldom ) will it follow, therefore a man on a Death-bed may be so. Dr. *Hammond* ( in his Discourse of Sick-bed Repentance ) tells us how we should deal with such. Gods example, saith he, must be our rule, *Judg.* 10. v. 13, 14, 16. to dispense comfort by Degrees: When they cryed, God seems to deny Deliverance, and when they were greatly humbled, the Lord was grieved for them. He adviseth Ministers and others to shew such men, the necessity of mourning, and self-indignation: If I be too forward to comfort them, I ruine them, saith he: I would to God they were of his mind, who are so forward to absolve upon dry Confessions, and to Canonize in Funeral Sermons, to the great hardning of the Hearers. God will say by Conscience on a sick bed, *What I have written, I have written,* The Soul that Sins shall dye. Some are ready to say, If they mind these things now, they shall be out of their Wits. Miserable Souls! they have long since told the World by their Lives, that they were never well in their Wits. You know Physicians sometimes say to their Patients

ents, Had I come timely, I might have cured you: If a Patient say, I will take no Physick, I will not be confined to my Chamber, I will eat and drink what I please; this is to say, I will not recover, I will dye: So to say in the heart, I will not follow Directions, is to say, I will be damned.

Remember, God that calls you, needs you not, *Job 22. 33. Is it any Pleasure to the Almighty that thou art Righteous? or is it any gain to him, that thou makest thy way perfect?*

Let none deceive themselves, and think they have repented and believed, when it is not so. They may say as *Agag*, *1 Sam. 15. 32. 33. Surely the bitterness of Death is past, and yet be hewed before the Lord.* O Blessed God! what a dreadful Surprizal will it be, in the time of Death to many great Professours, that thought for twenty, thirty years or more, that they were in the Way to Heaven, and *then*, then find themselves mistaken; who find themselves at the Gate of Hell, when they thought themselves at the Gate of Heaven.

Have you Convictions now? stifle them not, bring them before God, lest he say of you, *My Spirit shall no more strive with you, O man; I take an everlasting Farewell* *Gen. 6. 3.*

well of thee, seeing thou wilt be unholy, be unholy still; and seeing thou wilt to Hell, to Hell shalt thou go. Do as *Jacob*, cry and strive long for the Blessing, *Gen. 32. 26.* And he said (that is the Angel) *Let me go, for the day breaketh; and he said, I will not let thee go until thou blest me.* What if he had given over an hour or two after he began to wrestle, or but an hour before he had the blessing, he had spoiled all: No, but he strove the whole Night.

You that have repented, and believed, give Glory to the Lord your God. When God made a Covenant with *Abraham*, he fell upon his face, *Gen. 17. 3.* When *Israel* heard of their deliverance out of *Egypt*, they bowed down the head and worshipped. He that believeth, feeleth he believeth; he knows the Acts of Faith physically considered, though not Morally: he hath the Faith of *Adhesion*, though it may be not of *Evidence*: he finds the lively workings of Faith, though he may not know whether they be of the right kind. But though our Safety depends upon the having of Faith, yet our Comfort dependeth on our knowing that we have it. If you know it, say as *David*, when he had great things from God, he went and sat in his house



house before the Lord, and said, 2. Sam. 7. 20. *And what can David say more unto thee? for thou Lord God knowest thy Servant.* Or as Paul to the Romans, *What shall we say to these things? What indeed! Now may you rejoyce, that instead of the Thorn is come up the Fir-tree, and instead of the Brier is come up the Myrtle-tree,* Isa. 55. 13. Instead of Sin in the heart, Grace now grows, and instead of abominable practices in the life, there are now good works.

They that have repented, and believed, should endeavour the Conversion, and Confirmation of many in the Faith, as they did, *Acts 2. 47.* that by them, may be added unto the Church, such as shall be saved. But of this in the Following Chapter.

---

## CHAP. IV.

### Of Reproof and Counsel.

#### MEDITATIONS.

**W**H O can sufficiently bewail the neglect, or slight performing of this Duty by most good men? though the

the blessing that followeth the serious practising of it by some, be very great. How many times have we been by Land, by Water a long time with many Persons, and never drop one Word suitable to their Condition! Nay, sometimes the Spirit hath spoken to our Consciences, what once it did to *Philip* concerning the *Eunuch*, *Go join thy self to him*, *Act. 8. 29.* yet Shame, want of Courage, Laziness hath kept from it. All sorts of Christians may be useful this way. We read, *Act. 18. 24. Priscilla* a Woman, taught *Apollos* a man, *an eloquent man, a man mighty in the Scriptures, the Way of God more perfectly*, *verf. 26.* Bishop *Usher* (converted when eleven years old, by a Sermon on *Rom. 12. 1.*) would as soon preach at the Request of a poor Woman, as of a Magistrate; and he delighted more to converse with poor weak Christians, than with many Learned men. I may truly say to many Women, on whose Souls the Image of God hath been drawn in a lively manner, what *David* said to *Abigail*, *1 Sam. 25. 32, 33.* *Blessed be the Lord God of Israel, which sent thee this day to meet me, and blessed be thy Advice.* It is the Property of a proud Pharisee, not of a humble Christian, to  
con-

contemn Reproof and Counsel from an inferiour, or a mean Person; *John* 9. 34. The Pharisees could not bear a few plain, pious considerations from a poor blind man, but said to him, *Thou wast altogether born in Sin, and wilt thou Teach us? and they cast him out: Thou, us.* Thou an illeterate man, as blind in thy Soul, as once in thy Body: *Us* great men, great Professours. Let the Counsel be never so good, it will not take with many wise fools, if it come from a plain man. *Mattheo Longi* Archbishop of *Saltzburge*, after he read the *Augustine* Confession of Faith; by the *Lutherans* in *Saxony*, and *Zuinglians* in *Zuric*, he told every one, That the Reformation of the Mass was honest, and the liberty of meats convenient, and the request just, to be disburthened of so many Commandments of men; but that *Luther* a poor Monk, should Reform, was not to be endured.

F. P.  
Coun. of  
Trent.

God is so well pleased with this work of turning Souls to Righteousness, that the Blessed Apostle *Paul* had his name changed from *Saul*, to *Paul*, because he was the instrument of Converting a famous man, call'd *Paul*; *Acts* 13. 9. *Then Saul who also is called Paul*; There is the change of his name, *verse* 7. *Paulus, a prudent man,*

Platina de  
vita Pon-  
tif.

a Deputy, called for Barnabas and Saul to hear the Word of God. So one sayes of this Apostle Paul, *A Paulo proconsule Cypri, nomen decepit, quem predicatione sua ad fidem redegerat.* What care then should Parents take of the Souls of their Children, Masters of their Servants, Friends of one another? For Children, it is true, whilst they are Infants they cannot be instructed, but may be pray'd for: for as Sin and misery comes on them, and they not sensible of it, so may Gods Grace and Mercy: they are Members of a Kingdom, Subjects of a King, and yet cannot understand this: So they may be Members of the Body of *Christ*, Subjects of the Lord *Jesus*, and have no knowledge of this. They may have great Estates, and the benefit of Rents, and yet know not what an Estate is, or Rents are. Admonished they should be as they grow up, that they may say of their Parents as Solomon of his, *Prov. 4. 3, 4. I was my Father's Son, tender and only beloved in the sight of my Mother. He taught me also, and said unto me, Let thy heart retain my words. Keep my Commandements and live.* Happy are those children, that can say when their Parents are dead: I remember what my Father and Mother now in  
Glory

Glory, said to me; how they instructed me. In the second Epistle to *Tim.* 1. 5. we read of the good effects of this duty: *When I call to mind the unfeigned Faith that is in thee, which first dwelt in thy Grandmother Lois, and thy Mother Eunice, and I am perswaded that it is in thee also.* What comfort may good Parents take in good children! *Socrates Scholasticus* says of *Leonides* the father of *Origen*, that when his Son was asleep, he would sometimes uncover his breast, and kiss it with a kind of veneration, knowing his Son was a Temple for the Holy Ghost to dwell in: *Leonides* was wont, when *Origen* was very young, to teach him some Aphorisms, and Sentences in Christianity every day, which made such a deep impression upon him, that he was soon called *Senilis Puer*, the Old Boy; *Vir magnus ab Infantia*, A great man from his Childhood: Young he was in years onely, but old in Knowledge and Grace. When *Bathsheba* had a Promise from King *David*, that *Solomon* her Son should be King after him, it is said, *1 Kings* 1. 31. *That she bowed her face to the earth, and did reverence to the King, and said, Let my Lord King David live for ever.* Adore the Lord God if he hath made your Children, by his Grace, Heirs of the King.

2 Chron.  
34. 3.

Aug. Confes.  
Lib. 6.

*Kingdom that cannot be shaken.* Give me leave, by the way, to bewail the great and common sin found among us, That many children are sooner taught what *Jupiter, Mars, and such Pagan Gods* were, than what *Father, Son, and Spirit* is. *Josiah*, when he was young, enquired after the *God of David his Father*; but many now when young, after *Heathen Gods*. Augustine of old complained of this, of hearing in Schools, *Joves Thundering*, and *Adulteries*, and for giving an account of such things, saith he, *Et ob hoc bona spei puer appellabar*, I was called a hopeful Lad. *Luther* also complained, that our Schools were more *Pagan*, than *Christian*. I referr the unsatisfied Reader to *Pasors Preface* to his *Lexicon*; he observeth of *Pythagoras* his golden verses, so much esteemed of (and I fear accounted more golden by too many, than our Saviours Sayings on the Mount) how they begin;

*Ἀθάνατος μὲν πρὸς τὰ θεὸς νόμος αἰς διδασκίαν τίμα*  
*Honour the Immortal Gods, &c.* And (as I have observed) worse after. I knew an Aged Famous Schoolmaster, that after he had kept School about fifty years, said, with a very sad countenance, That it was



a great trouble to him, that he had spent so much time in reading *Pagan* Authors to his Scholars; and wisht it were customary, to read such a Book as *Duports* Greek Verses upon *Job*, rather than *Homer* and such Books. I beseech Schoolmasters, if they must read such Authors, do as they do that eat *Mushromes*, or such dangerous meats, use strong Correctives. Shew Youth the vanity of the *Pagan* Religion, and the excellency of the *Christian* Religion: Perswade them above all things, to be acquainted with the Holy Scriptures, *which alone can make them wise to Salvation*, 2 Tim. 3. 15. when many vain books make many wise to Damnation. If Children die, what doth it signifie to say they were ingenious, if they be graceless? will Ingenuity save them? They are as *Thales Milesius*, that was gazing on the Stars, minding their magnitude, situation, and influences, when he should have been minding his way, and so fell into the water, and was drowned. I pray God put it in the hearts of a wise Parliament, to purge our Schools; that instead of learning vain Fictions, and filthy stories, they may be acquainted with the VVord of  
E God,

R. his  
Πανουβεία

God, with Books containing Grave Sayings: And learn in *Prose* or *Verse*, the Histories of the Kings of *England*, the chief Passages in their Reigns, and some Maxims in Law, and things that may make them truly wise, and useful in the world. I know I shall offend not a few in thus writing: But let such remember my Authors before named, *Austin*, *Luther*, *Pasor*, and others that I might name, and if I must have a Reprimand, I am glad that I have such good company. It is storied of the old *Waldenses* in *France*, in the dark times of Popery, they so instructed their Children in the great things of God, that some Popish Doctors said, that they learned more of the Doctrine of Salvation, by talking with those Children, than they did by the Disputations of great men. There is another fault among us to be condemned, the early and unnecessary sending of young men beyond Sea, to see Countreys, speak Languages, before they have studied the grounds of our Religion, and so are infected with Popery, or Atheism. I desire such, before they send their Children away, or the Children before they go; to read *Bishop Hall* his *Quo vadis*, a Book to which little

little can be added: And then I hope; they may be willing to stay at home,

How sad is it in most houses, where the fear of God is not! Of which it may be said, what is said of *Babylon*, *Rev. 18. 2.* that they are a *Habitation of Devils*, and the hold of every foul Spirit, and the cage of every unclean and hateful Bird; so many wicked persons, and so much wickedness is in them, that the serious Christian may sometimes say in the beholding of it, what *Job* said in another case, *O that my grief were thoroughly weighed, and that my sorrow were laid in the ballance, for then would it be heavier than the sand of the Sea!* That there is so much Lying, Prophaneing the Name of God, and so much of unfavoury, rotten communications in most families, and among Children, that when they are men and women, these things become common to them: That if it be then asked, what *Christ* asked the Father about his Childs disease, *how long ago this happened to them*; the same answer may be given, *even from a Child*, *matth. 23. Mark. 9. 21.* I now come to a few Directions.

# DIRECTIONS.

1. Cry to God for Bowels of Compassion toward Souls, and for Dexterity

in this work of Reproving and Counseling, that you may say with *Paul*, Rom. 9. 1, 2, 3. *I say the Truth in Christ, I lye not, my Conscience also bearing me Witness in the Holy Ghost, that I have great heaviness, and continual Sorrow in my Heart, for I could wish that my self were accursed from Christ, for my Brethren, my Kinsmen according to the flesh. As if he had said, I could almost be willing to perish for their sakes: say with David, Psal. 119. 158. I beheld the Transgressors, and was grieved, because they kept not thy Word. You Parents, that are so tender of the Bodies of your Children, be much more concerned for their Souls. You that desire great Estates for them, much more desire Heaven for them. How many mind their Oxen, Sheep, and Swine, more than the Souls of their Children? Sauls Father Kish, 1 Sam. 10. 2. Gave over caring for the Asses, saying, What shall I do for my Son? So, be less concerned about the things of the World, and say, What shall I do for the Souls of my Children? that it may be said, of you, as in Prov. 10. 20. The Mouth of the Righteous is as choice Silver; when you speak with tender Bowels of Compassion, It is not you that speak, but the Spirit of your Father that speaketh*

in you, *Mat. 10. 20.* When God bad Moses to speak to Pharaoh, and Moses Objected want of Eloquence, said God, *Exod. 4. 12.* Now therefore go and I will be thy mouth, and I will teach thee what thou shalt say: That you may by your good Counsel overcome Satan, as David, by playing with his Musical Instrument, made the evil Spirit to depart from Saul. I know for some audacious Sinners, it is better to be silent, than reprove. *Hezekiah* his command was prudent, when *Rabshakeh* Blasphemed, *Isa. 36. 21.* But the People held their peace, and answered him not a Word; for the Kings Commandment was, saying, Answer him not. Let Prayer accompany the work of Exhorting; stand before the man, as *Nehemiah* before the King and Queen, praying to the God of Heaven to direct you what you shall say. Pray, Lord, let my words administer Grace to the Hearers, *Ephes. 4. 29.* Ask some that are under you, after the reading of a Chapter, or hearing of a Sermon, what Christ asked his Disciples, *Mat. 13. 51.* Have ye understood all these things? Heal their Ignorance, direct their Souls.

1 Sam.  
16. 23.

Neh. 2. 4.

We see Afflictions do many times stir Christians up to this Work, and pre-

## Of Reproof and Counsel.

pare them for it: Paul speaks of great Troubles he endured; 2 Cor. 6. 4. But in all things approving our selves as the Ministers of Christ, in much Patience, in Afflictions, in Necessities, in Distresses. Vers. 9. 10. As unknown, and yet well-known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always Rejoycing; as poor, yet making many rich; as having nothing, and yet possessing all things. What did this blessed Apostle get by all? vers. 11. O ye Corinthians, our Doubt is open unto you, our Heart is enlarged. He got a Heart to pity Souls, and a Tongue to Counsel them. There is Gold, and a multitude of Rubies, but the Lips of Knowledge are precious Jewels, saith Salomon, Prov. 20. 15. Good Counsel given, is better than the giving of Gold. Whilst you are musing, the fire may kindle, and then you speak with your Tongue. If you cannot speak to some, write to them; Letters will not blush, if Faces do.

2. Have an eye upon the Sins they are most addicted to, and Reprove for them; and on the Duties they are most averse from, and perswade to them. It is not enough that the Words spoken by you be good, but they must be seasonable



*Of Reproof and Counsell.*

55

able Words. Some are apt to use the Name of God irreverently in their Communications: Nay, many great Professors, I am ashamed to mention it. It hath been a comfortable Consideration to me many a time, that when I dye, I shall be tormentyd with hearing the Name of God irreverently used, no more. Would to God the third Commandment (*Thou shalt not take the Name of the Lord thy God in vain*) were often before the eyes of men. Tell such men, that they ought to fear that great and terrible Name, the Lord thy God: That they have Reason to adore him, that he will give us leave to use his Name at any time, and therefore we should not take it in vain: whether theusing in common Discourse the Word *Faith*, be Swearing, I know the great *Sanderſon* saith, *Saunders*. (that *per fidem* though from the manner *de juro* of some Nations, and intention of some *mento*. Speakers, it may be an Oath) yet he saith, *Non est ex vi Verborum*, because (saith he) *Fides Humana non est res Sacra, but civilis*; and in those words we call not God a Witness, and therefore is *Asseveratio tantum, aut ad plurimum Testatio*: And so he adds, that *per fidem*, is the same with *Ex animo loquor*, *Pignero*.

## Of Reproof and Counsel.

*fidem meam, si rem is a se non habere, aut si sciens fallo, nulla mihi in posterum fides habeatur.* So he. If you ask, Is it unlawful thus to use the Word *Faith*? I answer, I am sure it is not unlawful to let it alone: it is not a thing of good report to use, and the more serious decline it. Are they addicted to Lying, Scoffing at Religion? Shew them the evil nature, and consequents of these things. If they slight Prayer, the Holy Scriptures, Alms-deeds, perswade to them.

3. Be not soon discouraged, because of the Ignorance or Backwardness of them with whom you deal: God may in time work on them. Are they ignorant? speak to them of Christ, and the Covenant of Grace, and of the way of Sinners coming to God through a Mediatour; shew them kindness, and seek to make their lives comfortable as much as you can, that you may the better win them. If any say, We are ignorant our selves, and how can we instruct others? This is the way to get knowledge. You know that God made the world: That *Iesus Christ* is a glorious Redeemer: That all men are hastning to Eternity. Come man, come on, thou knowest enough to fall on the practice of this duty; speak  
to

to vain spirits of these things. Mr. Elliot in his Account of the Progress of the Gospel in *New-England*, written in the year 43. speaks of one *Hiacoomes*, a plain, ignorant, but yet pious and serious man; he converted one *Towanquetick* a plain *Indian*, and this *Towanquetick* was the Instrument of the conversion of about a hundred *Indians* in a little time. If others say, We are ignorant, after all counsel, and therefore are discouraged; let such often call to mind what they hear, and time may make an impression. I have read of *Hilarius Pictaviensis* a famous man of *France*, finding that little that he read was remembred by him, threw away his Books: One day passing by a Well, he saw, that by frequent drawing up of the Bucket, the rope had made a deep impression on the Stones; he thought that by frequent consideration, and meditation, the things he heard and read might make a deep impression on him; he fell closely to his work, and proved a famous man.

*Hanmore's  
View of  
Antiqu.*

You that are ungodly, and hear not your Instructors, you discourage them in their work, that they are ready to say as *Jeremiah*, *Then I said, I will not make mention of him, nor speak any more in his name.* But zeal for God, and love to Souls, makes

Jer. 20. 9. makes them at last to come to themselves; and add as he, *But his word was in my heart, as a burning fire shut up in my bones, and I was weary of forbearing, and I could not stay.* How many serious Souls have experienced this! When Mr. Janeway overheard some unfavoury discourse, in a room nigh to him, he wrote down their discourse, and asked them, after he had read what they said, whether they were willing to hear of such discourse another day. Many men by their evil discourse, poyson many hearers, as the *Basilisk* doth men, not by looking on them (according to the vulgar error) but by Poyson coming out of the mouth. Children, hearken to your Parents, that perswade you to mind your Souls; grieve them not by your folly. Let good men hearken to Reproof from their Brethren, as *Aaron* did from *Moses*, and *Peter* from *Paul*. When *Luther* reprov'd *Bullinger*, for some errors he had about the Word of God, *Bullinger* came forth before all the company, and fell at the feet of *Luther*, and said, Blessed be the day wherein I saw this gracious face, and had these reproofs. Let good men counsel then their Children, and Servants, and Friends. It is sad, that such should say, My Father, my Ma-

The Life  
of Mr.  
Janeway.

Morny's  
Resolver.

Master, my Friend, that is a great Professor of Religion, and with whom I am on all occasions, by day, by night, never was the man that asked me, what I thought of my present, or eternal condition; never asked me whether I thought I was converted, or should be saved. Yet set closely to the work, and let it prosper in thy hands, that *you may shine as the brightness of the Firmament, and as the Stars for ever and ever, Dan. 12. 3.* But because the Scripture instructs us, and contains the things about which we must instruct others, I shall next speak of them,

---

## CHAP. V.

### *Of the Holy Scriptures.*

#### MEDITATIONS.

**G**ODS Works declare, that he is; but his Word only declares *what* he is, and *how* he may be known and served. If we see a Ship under Sail, going towards its Port, we ascribe not this to the wood the Ship is made of, but to the skill of the Mariners, whether they be seen by us or not. If I see an Arrow run  
to

to the Mark, I know it is shot off by a skilful hand, whether I see that hand or not. The Sun, that great and glorious light, knoweth its rising, progress, and going down, and acts like an intelligent, rational being, which shews it is guided by a wise God. As for Gods Providences, which make some doubt his being, Sir W. R. in his History of the World, Chap. Of Predestination, hath this saying of Gregory (which he said was of great use to him) *Qui in Dei factis rationem non videt, infirmitatem suam consideret, et cur non videt rationem videat.* He that cannot see a reason in some of Gods Works, let him consider his weakness, and then he will see the reason why he sees no reason. I conclude, That the reason why many would hope they shall die like Beasts, is, that they desire to live like such. Now the Scriptures contain a declaration of the Mind and Will of this God. I will not determine how many Chapters every one should read, every day, any more than how much meat every one should eat every day. Three Chapters a day (the usual direction) are too many for some, and (sometimes) too few for others. I am not perswading to much reading, but serious reading: And for young Beginners,



ners, I think it proper, that they be directed to the chief places in Scripture, and well to understand them, before they read the Bible in order. The reading of Scripture with a good Comment, is of great use to some persons, and Families: I know none for shortness, and plainness, like to *Bishop Halls Paraphrase on the Bible.*

**DIRECTIONS.**

1. Come to the Scriptures, as those that know a Divine Authority stamped upon them. It is Gods Book, read it as such: It teacheth you the two things *Austin* would often pray for; *Ut cognoscam te, ut cognoscam me*; That I may know Thee, that I may know my self.

2. Beg the assistance of the same Spirit in reading the Scriptures, that the Pen-men had in penning them. A Dial is nothing, unless the Sun shine on it: The Scriptures are nothing, unless the Spirit illuminate our Understandings. If you say, what need then of Scriptures? You may as well say, what need then of a Dial? The Spirit will make you humble. and let you see your own Folly, that the more you know, the less you know. In *Athens* in *Greece*, the Students were the first year called *Σοφοί*, wise men; the

*Warms  
Christ  
Syn.*

next

next year *φιλόσοφοι*, Lovers of wise men; but ever after *ἰδιώται*, Fools; the more they knew, the more sensible they were of their Ignorance.

3. Whatever Objections you have against Scripture, be not satisfied till you have silenced them. To confirm your Faith, remember what is said of Christ's Resurrection: Had the *Jews* been able to shew the dead Body of Christ after the three dayes, they had overthrown the Gospel. Remember *Paul's* Conversion, *Acts* 9. who left a life of ease, for one of affliction. *Judas* his betraying Christ, proves that he knew Christ to be no Deceiver: He had not hanged himself to have accused Christ, had he not known his Miracles were real; many of them were not done in a Corner, the place named, the Street, and done before many people. The Disciples conversed with Christ forty dayes after his Resurrection, and saw him ascend into Heaven. They preached this to the world, when they knew this Doctrine would cost them their Lives, and it was never pretended that in all their torments that any one of them confessed a Cheat, but rejoiced that they were going to that Christ whom they had thus seen and preached.

Mr.

Mr. Hobbs, though he is pleased to tell us, that the Scriptures were in the hands of the Ecclesiasticks, for about three hundred years after the Apostles, (he had done well to have proved it as well as said it,) yet saith, *he believed the Scriptures were not corrupted by them.* If there seem to be any Contradictions in Scripture (saith Morney) we should do with Scripture, as Scholars with Classical Authors: If they meet with a hard Sentence, they do not presently throw away the Book, but turn it this way, and that way, rather than say, the Author wrote not sense, or true Latine, or Greek: *Discipulus praeceptorem, praeceptor ignorantiam accusat:* The Scholar blames the Master, the Master his Ignorance, but neither blame the Author. Many passages in Scripture History we cannot easily reconcile, for want of knowing some Occurrences in those times: I have in this case, often made use of such a Meditation, as this (which one night came into my thoughts :) If two men writing the History of the Reign of our present King, one should write, that this year was the thirty fifth year of his Reign; and the other should write, that this was the twenty third year of his Reign: A Stranger, or some Beyond Sea

Morney,  
de ver.  
Christ. Rel.

Sea would wonder at this different account, and would cry out, that there was a notorious Contradiction in these two Historians: but we that know how Affairs have been in *England*, know that both wrote true: This is the 35<sup>th</sup> year of his Reign, if we consider how long he hath Reigned *de jure*, upon the death of his Father; this is the 23<sup>d</sup> year of his Reign, if we reckon how long he hath Reigned *de facto*, or since his return. A young Grammarian, might quarrel with his Grammar, when he read of a Singular Number, when Number must be at least of two: Of a Conjunction Disjunctive, and cry, O Horrible Contradiction in Terms! when there is a conjunction of words, where there is a Disjunction of Sense.

If any say, But a great part of Scripture we understand not. I answer, And a great part of Scripture you do understand: VVhat can be more plain than those Scriptures against Sin, and for Holiness? I have heard of an Unchast Lady, that was objecting the obscurity of the Scripture, and that she could not understand it: *How Madam* (replied one) *what more plain than this? Thou shalt not Commit Adultery.* Consider again, what did

did the Eunuch understand? *Acts* 8. 30. God helped him said *Philip* to him, *Understandest thou what thou readeſt?* A good question, *How can I,* (ſaid he :) And *Philip* inſtructed him: Here all met, that ſome would part; Here was Scripture, for he read ſome of *Iſaiab* his Propheſie. Here was the Spirit that bad *Philip* go to him; Here was the Preacher, for *Philip* expounds all to him. Who throws away a letter of great concern, becauſe he cannot read all, nor underſtand all? he reads it the oftner, takes the more pains, calls for help, and glad to underſtand moſt of it, when he cannot underſtand all. If any plead, We cannot read: A good Woman (in Queen *Maries* time) that could not read, got a new Teſtament, went from houſe to houſe, and deſired others to read to her, and ſoon got much knowledge: Knowledge doth not get into the Soul by the Eye onely, but by the Ear. Many underſtand the myſteries of their Trades, that never read Books about them: Many can tell what news is going, that never look into *Gazets*, or *News-letters*, by hearing and conſidering. *I have* (ſaith God, *Hof.* 8. 12.) *written to them*

the great things of my Law, but they were counted as a strange thing.

¶ If any say, I want time. Can you find time to eat, to sleep, and not to look into the Word of God? Some can find time to read vain books, that can find none to read Scripture: Those such are as *Polirians*, that left reading the Scripture, and studied and disputed about such questions as these, whether we should write *Carthaginenses*, or *Carthaginienses*, &c. As insignificant are all other Studies, when men condemn the Word of God.

Morney de  
ver. Rel.  
Christ.

104. If you find Convictions from Gods Word, lose them not as you have too often done; *Cain*, when terrified in his mind, built Cities: *Saul* called for Musick; so some run to their profits, and pleasures. If a man had great Treasure about him, and came by a dangerous way where many were robbed, and he himself had some time been robbed, how would he fear? As the Lord liveth, thou art the man: Thou hast been many times richly laden with good convictions, affections, and purposes gotten from the Word of God; the Cares and Temptations of the world have robbed thee, and seek to do it again.

5. Re-



5. Remember, You that are Believers, what Encouragement they had in *Josh. 1. 5.* Scripture, you have; and by them, *Heb. 13. 5.* God directeth and comforteth you; *Hos. 12. 4, 5, 6.* where he speaks of Jacob, Yea, he had Power over the Angel, and prevailed; he wept and made supplication unto him: he found him in Bethel, and there he spake with us; — Therefore turn thou to thy God: Keep mercy and Judgment, wait on thy God continually. God by giving Jacob the blessing, speaks to us to wait on God. But to the Scripture, we must add Prayer; But of that in the next Chapter.

## CHAP. VI.

## Of Prayer.

## MEDITATIONS.

THE great Benefit and Comfort of Prayer, we read of often in Scripture; and the People of God find often by experience. Family Prayer, and *Psal. 13. 2.* Secret Prayer, have been minded by the *Acts 10. 2.*

Saints of Old. In Secret Prayer, it is good to stop sometimes after some Confessions, Petitions and Praises, that the heart may be more deeply affected with them. Never did any Believer pray in vain, though sometimes it may seem long before God answer. When Corn is sown, Rain comes, Snow comes, Frost comes, and all seems to be lost, but stay till the time of Harvest, and there is a good Crop; so after Prayer Temptations come, sad Providences come, and yet at last all is well. When a Child of God is in Prayer, he is not weary of God, nor of the duty; but weary of himself, and the corruption of his nature; of Satan and his Temptations; but still may say, *How good is it to draw nigh to God!* In Secret Prayer, if unsuitable thoughts come, of men or business, pray about those things as occasion may be, so will ye catch the Devil in his own craft. He is not so wise, but he may be outwitted: He hath helped me by his Temptations to matter of Prayer thousands of times, against his Will.

*Directions in answer to a Question.*

*Q. But what if I have no heart to the work?*

*A. Pray obedientially, when you can-*

*not*

not pray comfortably. God calls for Prayer, wait on him in the face of all discouragements. Obedience will make an unpleasant work pleasant.

2. Remember, that discomposure may quickly end in enlargement. *Abraham* found his Ram on the Mount, and that in the Thickets: So many find their hearts in Prayer (not before) and that in the midst of violent Temptations. Gen. 22.  
13.

3. Remember, that many Prayers, we reckon some of the worst, God accounts as some of our best Prayers; Great are the rewards for what some think to be dead Prayers. We reckon the goodness of Prayer by composure of thoughts, by affections, but God by self-loathing, and seeing nothing in our selves and duties, but all in Christ.

Let us cry earnestly to our God. Pagans have cryed aloud to their Gods, *1 Kings 18. 26. They cut themselves, and leapt upon the Altars which they made.* If any say, I know not how to pray in Secret, I never yet did it, I know not what to say: Go to God and say so. It is a good Confession, *Lord here I am come, I would pray, but know not what to say.* It may be given you in that hour, what to confess, and pray for, and that with great melting of

heart... Ask the Experience of the people of God: Love them, but of that in the following Chapter.

## CHAP. VII.

### Of Love to Mankind.

#### MEDITATIONS.

Heb. 13. 1.

**L**et Brotherly Love continue, is in many mens mouths, but in few mens hearts. If we enquire *who is our Brother?* Not the man nearly related, or the man of the same perswasion, or opinion only, but chiefly all of the Household of Faith. How many men of several Parties, are as *Jews* and *Samaritans*, that have no dealing one with another! We must love the Saints, as rich, so poor ones; ignorant as well as learned; the weak as well as the strong. We must love the ungodly, yea our Enemies: Love is to be shewn in forgiving injuries, in supplying necessities: If any hate us, we must love them; if they deserve bad of us, they (and we also) deserve worse of God, yet

yet God feedeth them, cloatheth them, and shews them mercy. If God will use them as his Rod to chastise us, we must be content. Who knows what wrath will do, or where it will end? It is storied of Pope Stephen, that he so hated Pope Formosus, that he caused his Body to be taken out of the Grave, and cut off those Fingers that had blessed the Clergy, and so made void all his Canons, and Ordinances: And he that came after him took measures somewhat like, so that at last, saith Platina, *Nihil enim aliud, hi Pontifices cogitabant, quam & nomen & dignitatem Majorum suorum extinguere*; and yet all these men were Infallible all the while. Let Husbands and Wives resolve, that their contentions shall not easily take Air, or be seen by them in the Family; They are one Body, and contentions between them, are as if there should be a fight between the Members of the Body; As if the mouth should bite the hand, and the hand strike the mouth. A wrathful temper is commonly gotten by conversing with angry men, and therefore saith the Wise man, *Make no friendship with an angry man; and with a furious man thou shalt not go; lest thou learn his wayes, and get a snare to thy Soul*, Prov.

Mat. 5.45.

22. 24, 25. Beware of men of keen Spirits. That man will never live comfortably, that hath not learned to slight what others think, and say of him; that liveth not in the frequent consideration of other mens vertues, and his own defects: *Epictetus* in the 48 Chap. of his *Morals*, saith; *Ἐάν τις τοῖ ἀπογυῖλαι, ὅτι ὁ δέοντα κακῶς λέγει, μὴ ἀπολογεῖσθαι τὰ λεχθέντα. ἀλλὰ ἀποκρίναι, ὅτι, Ἡγνέει γὰρ τὰ ἄλλα προσόντα μοι κακῶς, ἐπεὶ οὐκ ἂν ταῦτα μόνον ἔλεγον.* If any man tell you, that such a man spoke against you, do not so much stand in vindication of your self, as ingenuously to confess; that if that man had known the whole course of your life, he had charged you with more faults. Few men are so humble, as to say, *The fault was mine*, though they certainly know it is so.

Kindness and Love is shewn, as in forgiving injuries, so in supplying necessities. Here we may bewail the disparity, that is between many poor mens pains, and their wages. Though common wages be paid, yet the pay is according to custome more than desert; *Eriam si stipendia usitata praesentur* (saith *Ames de Consci.*) *consuetudini, magis quam sufficientie satisfaciunt.* Then for Charity to the poor; No man that hath loved the world better than his duty,



ty, or Christ in his Members, shall be found at the right hand of Jesus in the great day. The saying of *Salvian*, *ad Ecclesiam Catholicam*, hath been of great use to me, times without number; *Opes, quas habes in hoc mundo temporarias, bene utendo facies sempiternas*; *Charity makes Temporal Riches to be Eternal*: We have the benefit of them for ever.

DIRECTIONS.

1. Remember, what God Commands you to give to the poor, that you have no right to; and it is theft to detain it, as may be made clear by this plain comparison: One man, by a Carrier sends so much money, or goods to another; if that Carrier keep all, because all came to his hands, he is a Thief, and is dealt with as such. God hath sent so much to the distressed by you, if you give not, you wrong them.

Obj. *God hath sent so much, some may say, How much?*

Ans. Ask God by Prayer; Scripture by reading, Conscience by Consideration: *Prov. 3. 97. With-hold not good from him, to whom it is due. Luke 16. 12. If ye have been unfaithful in that which is another mans.*

2. Conclude on it, if the poor die for want

want of what we are bound to give them, we are Manlayers, and Murtherers before God. He that sees a man in the water, and will not help him out when he can with ease, he is as really guilty of his death, as if he had thrown him in. How many poor men, good men have perished for want of their right! If God should say to some great men, rich men, as he did to *Cain*, *Where is Abel thy Brother?* So where is the poor man, thy Brother? It may be he would answer as he, *Am I my Brothers Keeper?* But the same reply shall be made by the Lord, *What hast thou done? The Voice of thy Brothers Blood cryeth unto me from the ground, and now thou art Cursed*, Gen. 4. 9, 10, 11.

3. Remember what an honour it is to be Gods Almoner. What if God in Scripture had named you, as *Josiah* by name, and call'd on you to the work, would you not chearfully have set about the work? How did *Jeb* rejoyce in the performance of this duty! *Jeb* 29. 13, 14, 15, 16. He caused the Widows heart to sing: That his Judgement was a Robe, and a Diadem: That he was eyes to the Blind, and feet to the lame, and a Father to the Poor.

Some object, Times are hard.

70 I answer, Mens Hearts are so.

Obj.

*Obj. Money is scarce.*

*Ans.* How is it then you have so much to lay out in unnecessary Attire ; Dishes at your Tables ; in Pleasures ? How comes so much to be spent in Alehouses and Taverns ? This, O vain man, is but a Fig-leaf to cover thy nakedness.

*Obj. Others do plead, Few of the great Professors of Religion do mind this work.*

*Ans.* I answer, But from the Beginning it was not so. The Jews under the Old Testament did much, Christians in Pauls time did much. Do not what most Professors do ; but what the best do. Many in our time have acted worthily : The famous Mr. Gouge ( now in Glory ) he set up an Hundred and fifty Schools in Wales, and went ( at least ) once a year to visit them, gave away many Bibles, and Catechisms, and took great pains in instructing Children in the Principles of Religion, and would often say ; That he had two Livings, the one in Wales, the other in Christ-Church Hospital in London ( where he had done much good ) that he would not part with for a world. My never to be forgotten Friend, the Reverend Mr. Fainelough of Bristol, his Purse was alwayes open for pious uses, especially for educating young men in order to  
the

the Ministry. I might say much of Mr. *Henry Stubbes* my Father-in-Law, were it not that it seems better to become another mans Pen than mine. There are yet alive many men that are forward for works of Charity.

Obj. Some say, *What shall I do for hereafter?*

*Ans.* If thou hadst Faith as a grain of Mustard-Seed, thou wouldst say to this Mountain of Distrust, be thou removed and cast into the Sea, and it would be done: Can you trust God for things eternal, and not for things momentary? *Mak* you friends with the Mammon of Unrighteousness. Riches are unrighteously gotten by some, unrighteously spent by others, but unrighteously kept by many more. Many get that honestly, which they do not honestly keep. It is by Gods Law another mans right: I say to the Covetous, as Christ to that man, *Stretch forth thy withered hand.* We read of them, *Amos 6. 4, 5, 6. That invent instruments of Musick, drink wine in Boles, and are not grieved for the Afflictions of Joseph:* Let such yet say as *David*, when the Lord gave him rest, *2 Sam. 7. 1, 2. When he sat in his house, he said to Nathan the Prophet, I dwell in a house of Cedar, but the Ark of*

*of God dwelleth within Curtains.* So I am at ease, but many Saints in trouble. Love to the Ungodly is also evidenced in mourning for their Sins, 2 Pet. 2. 8. would there were more *Lors!* whose Righteous Souls, in hearing, and seeing, are vexed from day to day, for the Sins of the Wicked. It is not, how many tears there are in the eyes; but how much sorrow there is in the heart: Let your heart bleed because of them who are going merrily to the place of Lamentation, Misery and Wo; Like men that should go on singing, and dancing, and calling for their Cups and Musick, to the place of Execution.

I have spoken of several Duties, of reading Scripture, Prayer, Charity, but we must remember all must be done in Sincerity, and this is the next thing we shall consider.

## CHAP. VIII.

## Of Sincerity.

## MEDITATIONS.

**M**Any there are, I doubt not, whose Sincerity no man questions, that will be found formal another day; and many that few thought well of, will be fayed. Snow covers Dung-hills; Gilt makes common Wood and Stones look like Gold: So doth a Profession, and some attainments, make many Unconverted Men look like true Christians. When Judas went up and down Preaching the Gospel, if any one had said to him, *Judas, thou art now perswading the world to close with Christ; within a little time thou thy self wilt betray this Christ to death for thirty pieces of Silver;* would he have believed it? or would he not rather have said as

2 Kings 8. Hazael to Elisha, *Am I a Dog that I should*  
13. *do this thing?* Many famous Ministers,

great Preachers, men of great Parts and Zeal, much followed by all, and accounted Angels from Heaven, I fear  
Mat. 25 8. will in a little time, cry, *Our Lamps are*  
gone



gone out! Many forward hearers, that have done many things, set on Reformation, and minded reading, and praying in their Families, will I fear, in a little time, be found to be *Cakes half baked*: Hos. 7. 8. On the other hand, there are many Ministers and People, that are taken but little notice of for Religion, that I hope will be saved. Their Heavenly Father sees that in secret (hearts broken for Sin, and breathing after Christ) for which he will reward them openly. Many that deceive themselves thus plead,

I can remember the time when, the place where, the Minister by whom, I was Converted: *1 Kings 21. 27, 28. 29. When Ahab heard these words, he rent his cloaths, he fasted, &c.* God takes notice of it to the Prophet, *Seest thou not how Ahab humbleth himself before me?* Then Ahab remembered the time when, the place where, the Prophet by whom he was terrified, so as to pray, fast, and had a Promise from God on the doing this work. *Acts 8. 13. Simon himself believed, and was Baptized; Verse 21. And yet his heart was not right in the sight of God.* *Philips Doctrine and Miracles* Converted seemingly him that had deceived many: *Simon* might say, I remember the time when,

when, the place where, the Minister by whom I was convinced and awakened ; and yet he was *in the gall of Sin, and the bond of Iniquity*, Gal. 4. 14, 15, 16. Once again, many of them received Paul as an *Angel of God, even as Christ Jesus*, ( high words ) were ready to have plucked out their eyes, and have given them to him ; and yet at last they accounted him their Enemy, because he told them the truth : No doubt many of them were but formal, to whom he said, *Where is then the Blessedness you spake of ?* These men could remember the time when, the place where, the Minister by whom they were reformed. Many such men can say but little else, but their first Convictions, and Terrours.

Others plead, That God hath heard and wonderfully answer'd their Prayers : and that they are assured from the Scriptures of Truth, *That God heareth not Sinners, but if any man be a Worshipper of God, him he heareth* : And they will tell you of Extraordinary Providences, that they have met with, as an answer to Prayer. I answer, It may be God heard not your Prayers, but your Murmurs, as *Numb. 11. The Quails came at the peoples request* ; here was a Providence, but what was the close of all ? Some have desired

John 19.  
31.

desired Children, Riches, &c. but unless these things have made them love and serve God, they never were given in a way of Mercy, but Judgment: Or it may be, God heard only the Cry of nature in you, as he hears the cries of Young Lions and Ravens: *Gen. 21. 17. 19, 20.* God heard *Hagar's* and *Ishmael's* Cry; When *Hagar* lift up her voice, and wept, an Angel calls to her, and tells her God had heard the Cry of the Lad, and it is said, *vers. 21. God was with the Lad.* *Hagar* and *Ishmael*, might they say, God hath heard, and wonderfully answered our Prayers, and God heareth not Sinners: And yet both were cast out. I doubt not but God doth work Wonders, or Miracles for their Preservation, or Deliverance, that shall never be saved. Some plead, But I find I have Repentance, I have Faith, I yield Obedience to the Gospel, &c. *Amen*; would to God it may appear to be so! Yet hear the Word of the Lord, *The Children of the Kingdom shall* Mat. 8. 12. *be cast out.* Conclude on it, there is nothing in Art, that doth more resemble a thing in nature, than Legal Repentance resembles Evangelical; Temporary Faith Saving; Partial Obedience, Universal; Never was there the picture, or *Statua* of

a man, that did more resemble a living man, than common Grace doth Saving: Never was any Brass Half-Crown more like one of good Silver, than the life of a Hypocrite may the life of a Christian. Have you repented of Sin, as to loath Sin as Sin, for its malignity, and evil nature? Hath your faith made you to esteem of Christ, his Ordinances and People, more than of all Treasures? Your Obedience unfeigned, without reserves? In the account we have of the sickness, and death of *Bellarmino*, done by *C. E. the Jesuite*, one passage he hath, to make him famous to the world, (which makes me more to hate the name, and memory of *Bellarmino*, than any thing recorded of him,) That when his Confessor came to him, *Such*, saith he, *was the innocency of the man, that he could hardly tell what to confess*; insomuch that his Ghostly Father was in some perplexity, wanting matter of Absolution, till by recourse to his life past, he found some small defects of which he absolved him. The Author cries, *O Zealous Mind! O Noble Bishop!* (but let the Christian, poor in spirit, that complains with *Paul*, *Rom. 7.* of a *Body of Sin and Death*, cry, *O stupid Soul! O vile Hypocrite!*) *how secure was thy Conscience,*

Conscience, that at thy death hadst no scruple, but the exchanging of one good work for another, and that when commanded to it ! That was his leaving the Archbishoprick of Capua, for better preferment. What is related of him, his lying on his bed with his eyes and hands lift up to Heaven ; his falling prostrate on the ground to receive the Sacrament ; his bestowing so much to feed the poor ; all these things signifie nothing, when the heart is so proud, so insensible of its own Guilt. Then every man must try himself : The Famous Divines in the Synod of Dort Dordrecht  
Synodus. gave these Marks of Sincerity, *Vera in Christum fides, filialis Dei timor, dolor de peccatis secundum Deum, sitis & esuries iustitie* : A True Faith in Christ, (when a man humbly relies upon him for Life and Salvation ) A filial Fear of God , ( when we fear his displeasure, as well as his Judgments ) a sorrow for Sin according to God, ( when we hate Sin, so as to fly from it to God ) a Hungring and Thirsting after Righteousness ( a desire of Grace more than any thing on earth.)

## DIRECTIONS.

1. Conclude on the absolute necessity of Sincerity, and beg the Prayers of Gods

Sincere ones: Say then to your Souls, we must be upright. If it were proclaimed from Heaven, that but one man in a Town, or City, should be saved; every man had reason to give all diligence, that he might be the man, knowing he cannot dwell with Eternal Burnings. Are your doubts many? beg the Prayers of the Faithful, do as God commanded *Jobs* Friends, *Go to my Servant Job, and he shall pray for you, and him will I accept,* Job. 42. 8. Go to such a Minister such a Christian, be not ashamed to go to them, to knock at their doors, to speak with them, and enquire, *What must I do to be saved?* Cry as they in the Vision to *Paul*, *Come over into Macedonia, and help us.* If a man be distempered, or wounded in his body, away he goes to the Physician, or Chirurgion: Be as careful of your Souls, as you are of your Bodies. If there be any good desires, cherish them: *Cant. 2. 3. The Fig-tree putteth forth her Green Figs, and the Vines with the tender Grapes give a good Smell. Arise my Love, my Fair One, and come away.* Thy sincere, though weak desires and breathings of Soul, are pleasant to God, and promise well. Can any Babes in Christ say, as the poor *Indian* when first awakened, being asked what Sin



Sin was, *Oh*, said he, *it is the continual Sickness of my Heart?* It argues they are alive to God.

2. Do not too soon shake off all fears, and doubts. Some come and tell Ministers, how they cannot sleep some nights, being terrified about Sin, and wrath: I am ready to tell them, where they awake one night, I would they did many: They that have been so before them, have no reason to wish they had slept the mean while.

Wounds must smart much before they can be cured. Many break their sleep by night about loss of Children, of Goods, &c. and make no great matter of it. You may in a little time, say of your hearts, as *Jacob* of that place, *The Lord* Gen 28.16 *was here, and I knew it not.* The first cry of the New Creature pleaseth God, tormenteth the Devil. If you are full of fears now, the comforts of God will be sweeter to you when they come. If you on a Journey were benighted on a Down, darkness comes, Rain pours down, one Clap of Thunder and Flash of Lightning followed another, and you were wet to the skin, affrighted, and every hour seems as long as ten, and in the morning, when

Pfal. 30.

Iſa 50. 10.

light appeared, and the Sun began to shine, and you were brought into your Inne, and had the comfort of a good Fire, warm cloaths, good proviſion, and a good bed; would you not be the more ſenſible of the ſweetneſs of theſe things, becauſe of your nights miſery? O Chriſtian, *Sorrow may continue for a night, but joy cometh in the morning.* Are you in *darkneſs*, and ſo ſee no light? Hear you the Thundrings of the Law? See you the Flaſhes of Gods Judgment? Do the Terrours of God fall upon your Soul? When God ſhines upon you, then his Promiſes and Comforts will be ſweet to your Souls.

3. Never ſtick at any attainments, but be alwayes going on. Are you weak? The ſtrongeſt in Chriſt were once ſo. One hath a good meditation upon this, *The greateſt Giant was once a Babe in the Cradle; The greateſt Oak was once a Twig; And the greateſt Scholar, was once in his Horn-book, learning letters:* So ſaith he, the greateſt Chriſtian, was once a Babe in Chriſt, and weak in grace. All muſt grow; ſad it is for any to ſay, if I have ſo much Grace as will bring me to Heaven, I am content: But who is content with juſt ſo much meat as will kill hunger, and ſave life? Or with juſt ſo much money

ney as will keep him from debts, and so from Goal? Strive more and more against Sin: Get greater power over Constitution Sins, Company Sins, and the Sins of your Callings. If any should say, our hearts are still bad after praying, watching, and striving, remember still to go on. If a man went to cut down an Oak, the first blow with the Ax tends to the fall of the tree, as well as the last; if one should see one blow given, and another, and an hundred, and the Oak seems as firm as ever, and should say, it is but in vain to strike any more, what weakness were he guilty of? At last down falls the Tree: So the first acts of Repentance, Faith, Obedience, tend to the pulling down of Sin, as really as the last. How many are prone to Pride, Covetousness, unchast desires, revenge, have found this to be true? they have prayed many years, and Fasted, and striven against Sin, and yet found (as they thought) but a little change, and at last down hath fallen the Sin: And God hath made them very humble, very mortified, very chaste, very patient. Then take up the Ax, strike, strike, and spare not Sin; Sin shall be destroyed.

4. If you find you are Sincere, give God the glory through Jesus Christ. When

King Solomon was Crowned, what rejoycing was there ! 1 Kings 1. 40. *They piped with Pipes, and rejoyced with great joy, so that the earth rent with the sound of them :* Cant. 3. 11. *Go forth ye Daughters of Zion, and see King Solomon with the Crown where-with his Mother Crowned him in the day of his Espousals, and in the day of the gladness of his heart.* God that hath sanctified you, hath Crowned you with a better Crown, of Grace, and will with a Crown of Glory. The Angels rejoyced at your Conversion, and therefore you should rejoyce: God in heaven, and those your friends there are glad for you, Luke 15. 32 and you should be glad for your selves. You once were under the same Condemnation with the wicked. God sometimes pardons Sinners of the greatest sort, and pardons not some of the lesser sort: As if a King seeing two men, whom the Law had Condemned, the one for Murthering his Child, and contriving to Murther him; another onely for stealing of a few Cattel, or a summ of Money, he pardons the Traytor, and lets the Thief go to Execution: *Even so Father, for so it seems good in thy Sight.* Paul runs up all to the Will of God, Rom. 9. 23. Yet, says Calvin, *Neg; tamen in-erimus commentum absolute*

Mat. 11. 26

*Soluta potentia*: He is not pleased with saying onely, *That God is a Law to himself: It is Gods Will*, saith he, *that is true, but why God wills, is not for us to know; why he would wrap up so many men in Adam, and they all fell by his Sin; Why Beasts be not men; or why I was not Christs Humane Nature,* is not for us to ask: so he. You that were *Ephes. 1.4.* chosen, *that you might be holy*, not because he foresaw you would be holy, so you were chosen to *Grace*, as well as to *Glo-ry*. Blessed are the eyes that see the things that you see. *You are kept by the mighty power of God, through Faith unto Salvation.* No man shall be able to pluck you out of Christs hand. If any say then, let the Sincere do what they will, they cannot be damned. Though they shall not be damned, yet they may be severely scourged. God can take away their peace of Conscience, deprive them of much Communion with himself, cross them in their enjoyments, and make them to go weeping to their Graves. If any reading our Statute-Law say, The breaking of such a Law is only the loss of my liberty, not of my life; or of my hand, not of my head; and therefore I fear not Law, every one would deride him; *Grow 2 Pet. 3.18* in *Grace*, is Gods Command to them that

that have Grace; and they do so, though the change at first be more sensible: Let a white cloath be died black, the first dip makes a sensible, wonderful change, dip it again it is more black, but the change not so sensible as before: So it is with the first and after acts of Grace, first and after Duties.

5. Let us learn more, to enquire into the state and condition of our own Souls, and less into the state and condition of other mens Souls. I may know my self, but not so easily another man; some great Professors prove vile, some weak ones serious, that Dr. *Sibs* saith, that *Bucer* after long experience of this, said, he would not exclude from the Lords Supper that man that had *Aliquid Christi*, any thing of Christ. I have heard of that holy man of God, Mr. *Cotton* of *New-England*, that he once said to his Congregation (who were not pleased with it) That if any *Indian*, or other should step forth, and say, *I love the Lord Jesus Christ in sincerity and truth*; and should testifie his willingness to walk according to the Gospel, though his defects were great, for Ignorance, &c. that he would admit him to the Lords Table. We all are of the mind of the Church  
of



of England, that no scandalous person, &c. should be admitted (and therefore, by the way, many Minilters are *Non-conformists* to their own Canons and Orders) I would admit any man, that by converse with him, I had reason to believe to be sincere; though I had great fears to the contrary. Whilst I am writing of this blessed Ordinance, this binding Ordinance, this Ordinance God so much blesseth for the carrying on a work of Grace; Remember we there receive the *Body of Christ*. The Elements Mat. 26. 26 though not changed in nature, yet are changed in use: As Wax in Writings, of great use, differs from common Wax. One thus expresseth himself: "A Prince sends an Ambassadour, and offers a Woman his Son, and gives the Effigies, or Picture of him; the young Prince in Person, not the bare Effigies of him is now given: In Person, how? Not in present, personal, physical possession; but in the true right of Relation, as a Husband. So is Christ given, how? Not by any transubstantiation, but as a Saviour. In this Ordinance God reviveth the decaying Graces of his People, and gives them more strength. It is with our Souls, as with our Bodies, they

they are sometimes sick, and out of Order: As sometimes when the body is sick, the eyes cannot see well, nor the mouth taste well, nor the hands work well, nor the feet go well; by Physick, Cordials, or some means we are revived, and all is well. Some temptations, corruptions, cares of the world, bring our Souls out of order, that the Eye of Faith waxeth dim, the hands of good Works grow weak, and hang down, the feet of affections are feeble: But Gods Ordinances, and especially this of the Sacrament revives us, and sets us right again. Sincerity then is the chief thing, and above all gettings we should get it, the Price of it is above Gold, above all Treasures: He that gets it not, gets nothing in the world worth the having. *Solomon* saith, *Fearing God, keeping his Commandements* (which is the same with being sincere) is the whole of man, Eccles. 12. 13. for he had proved all other things to be Vanities: But of that in the next Chapter.

---

CHAP. IX.

*Of the Vanity of the World.*

MEDITATIONS.

ALL things are Vanity. All our Enjoyments pass away like our dreams: We sometimes have really eaten, drunken, and diverted our selves with our Friends, which time we desired before it came, delighted in it when it came: We have sometimes dreamt we have eaten, drunken, and diverted our selves with our Friend, and we had then pleasure in our imaginations: What difference is there now in respect of delight between the using these things, and the dreaming of them? So *omon* saith it often in his *Ecclesiastes*, that *all things are vanity*: but who thinks of it! O Death, when thou whisperest this truth in the ear of a vain, ungodly man, thou wilt make him to tremble, though the often hearing of it now, will not make him thoughtfull. Whatever in matters of Religion, men may deny, this they cannot deny. Take the *Goliaths* of their  
Camp,

Camp, the Giants in all Acts of wickedness, they cannot gainsay this; such a place as this cuts to the heart, *Job 14. 20. Thou prevailest for ever against him, and he passeth; thou changeest his countenance, and sendest him away.* All the poor shift is, that they will put these things out of their Minds: Oh but they cannot put them out of the Bible: Here we are but for a moment, and we are all hastening to a place, where we shall be for ever. O Eternity! thou that hast made so many stout hearts to quake and tremble, let all men ever remember thee. When we were Children, we thought we should never forget the Servants that we loved, the delights that we took up with, and now all is nothing to us: within a little time, all our present enjoyments, will signifie no more to us, than those do now. Above five thousand years were gone in the world, before ever we were seen or thought of, and here we look about the world, and are gone out of it.

#### *DIRECTIONS.*

1. Call to mind, how uncertain the things of the world have been, to many  
*Exod. 14. 2* of our fellow-Creatures before us. *Pharaoh* King of *Egypt*, was drowned in the Red

Red Sea: *Nebuchadnezzar* was made as Dan. 4. 33.  
a Beast in the field, for seven year: *He-* Acts 12. 2.  
*rod*, that glittered in his Royal Robes,  
was eaten of Worms: *Antonius Helioga-*  
*balus* Emperour of the *Romans*, his Gar-  
ments were very costly, and yet he would  
never wear one Garment twice, his Shoes  
were embellished with Pearls and Dia-  
monds; his way was strewed with Pow-  
der of Gold and Silver; his Vessels of ba-  
ser sort were all of Gold, his Rings and  
Jewels would he never use but once:  
Who, among the voluptuous sort of  
men, would not be *Antonius Heliogabalus*  
now? yet this man had always about him  
a silver Cord, or golden Knife to dispatch  
himself if he saw occasion; but he did not  
escape so, the *Romans* took Him and his  
Mother (after he had reigned four years)  
and dragg'd them thorough the streets of  
*Rome*, and broke their arms, and threw  
them into *Tiber*, that they might not Speeds  
be buried, or the Air be infected by Chron.  
them: Who would be *Antonius Heliog-*  
*abalus* now? How have many flourishing  
Nations, as well as men, been brought  
to nought? The *Spaniards* in seventeen Heylins  
years destroyed six Millions of men, Cojmog.  
roasted some, pluckt out their eyes, cut off  
some mens arms and threw them to be de-  
voured

voured by Wild Beasts. This is represented in that dream of *Daniel*, *Dan. 4. 11, 13, 15.* Of a tree that grew, and was strong, the height of it reached unto Heaven, and the sight thereof to the ends of the Earth. He that came down from Heaven cryed with a loud voice, saying, *Hew down the Tree, and cut off his branches, shake off his leaves, and scatter his Fruit: —* What is become of the house that *Solomon* built for *Pharaohs* Daughter? Where are the famous Structures we have read of, or the men that dwelt in them?

2. Conclude on it; the things of the World are but vain, else Christ, and many good men had never had so few of them, and so many of the worst of men, had never had such an abundance of them.

*Mat. 17. 27* Christ was so poor he could not pay tri-  
*Mat. 27. 29* bute, &c. had a Crown of Thorns on his head, when *Tiberius* that Idolatrous *Pagan*, had a Crown of Gold on his. It is a Priviledge the Saints shall have for ever in Heaven, that they shall never see, nor use any of these toyes there. The vilest of men for Blasphemy, Intemperance, Uncleanness, Oppression, they have much of the world; when thousands that breath after God, and love him above all, have Poverty and contempt: God would never



ver deny these things (if they were not Vanities) to the righteous, and give them to the wicked.

3. Make the thoughts of a time of *dy-  
ing* familiar to you. Think, Must I dye!  
then Lord it is high time for me, to be-  
gin to live; which no man doth, till he  
be dead to the world. If you had been  
made when *Adam* was, and had from that  
time to this, lived in all the delights of  
the Sons of men, and were now to die;  
you would be convinced, that all past en-  
joyments were vanity. If you knew for  
certain where your Graves should be,  
where your Bodies should lie till the Re-  
surrection, would you not (if you could)  
go often to that Grave, and weep  
there? But that Curse seems to come  
on most men, that came on the King of  
*Babylon*, *Dan. 4. 16.* *Let his heart be chan-  
ged from mans, and let a Beasts heart be  
given to him.* Hence it is they delight not  
in God, but in brutal, bestial Pleasures;  
and though they know they must die,  
yet prepare not for it. As if a man play-  
ing at Cards, were told his house were  
on fire, and desired to hasten away to  
save his House, Goods and Children,  
should say, I will end my Game first, and  
by that time he came all were burnt.

H

4. Let

104. Let the spiritual man, the Heaven-born Soul, be ashamed, that these Vanities have had so much of his time, thoughts and desires. *Epictetus* directed his followers, when tempted to flattery, to say, *Art thou a Philosopher?* So when you are tempted to immoderate delight in Vanity, say *Whereas?* *Art thou a Christian?* A Disciple of Jesus that was dead to these Vanities? Trust not you in Men, they are Vanity. When *Israel* was in *Egypt*, in cruel Bondage, News comes from the Court, *Pharaoh* will let them go: You may imagine how glad they were, and how they did comfort one another; but there comes a Counter-wind, then they are sad: Then a Promise again, and they had the Word of a King for it and then it is revoked again.

Trust not to Men, nor Things; your Treasures, your Relations are uncertain Comforts. Look often to God, less to the World; yet am I not calling a Christian to any unnecessary sadness: He may and ought to take delight in the things of the World, seeing they help him to serve his God: Means, Drinks, Diversions serve the Body, the Body serves the Soul, the Soul serves God; so that there

is a high end in common things. It is unbecoming a Child of God to be melancholy, and casts a blot on his Profession. The *Turks* indeed account their melancholy Men their greatest Saints, and keep them, as such, on a publick Stock: They, as such, (as melancholy) are fitter for *Turks*, than Christians; yet in all our Mirth and Cheerfulness we should fear Sin. I know Zeal and Laughter may be conversant about the same thing; but (saith *Ames*, *De Consci.*) *Non sub eadem ratione; Zelus enim respicit honestum, & turpe, risus autem inexpectatum aliquid leviter placens absque consideratione, vel honesti vel turpis: Zeil is conversant about a thing, consider it as good or evil; but laughter may be occasioned by some unexpected thing, that pleases a little, without the consideration of the thing as holy or prophane.*

Is all vanity? then wicked men need not much rejoyce in their abundance, nor the righteous much trouble themselves for their afflictions. Their sanctified tribulations shall do them much good; when the unsanctified Prosperity of the wicked, shall do them much hurt. But the Benefit of Afflictions is the next thing to be considered.

## CHAP. X.

## Of the Benefit of Afflictions.

## MEDITATIONS.

**T**He brightest day, hath an approach-  
 ing Night; and the pleasant Sum-  
 mer, a sharp Winter. Some of the best  
 of men have been taken from their enjoy-  
 ments, and plunged into all manner of  
 miseries: *Job* is a great instance of this;  
 In the Morning he had Children, in the  
 Evening none; in the Morning he was a  
 Rich man, in the Evening a Poor man:  
 He draws his own Picture, as it were,  
 when in prosperity, in the 29. chap. of  
*Job*, and also when in adversity, in chap.  
 30. of *Job*: See what a great change a  
 little time made upon him; at one time  
 he was as a *King in the Army*; at ano-  
 ther time they had him in derision, whose  
 Fathers he had disdain'd to see with the Dogs  
 of his Flock, We should expect and pre-  
 pare for the greatest suffering, Πῦρ, σὺν  
 ρῥῆς, καὶ κόλασις τῆς διαβόλου. Let the Fire, the  
 Cross, or any of the Devils buffetings come,  
 saith *Ignatius*, (if I mistake not, to the  
 Smyrne-

*Smyrneans*, for I have him not by me) *ὁ παῖς αὐτοῦ ἑσώπτε*, I am, saith he, meat for beasts; and yet was satisfied. Some have been driven into *Caves and Dens of the Earth*: So were many of the Primitive Christians: What (saith one) would keep them warm, was their cloathing; the Ground was their Table, Herbs and Roots their diet, Wild fruits and Berries their dainties; Hunger their sawce, their Fingers their knives, their Hands their Cups; and the next Well their Wine-celler: but he adds, what they wanted in chear, they had in Grace, their lives being spent in Meditation and Prayer. *Fullers Church-History*. Sad indeed was the case of Mr. *Glover*, in Queen *Maryes* dayes, he was in a Prison very close, very cold, and very dark, he had no Form or Stool to sit on, only a little straw for a Bed; but the worst was this, that all this while he was much disquieted in his mind, and under fear of Gods displeasure, and so continued sad, and sorrowful, till he was within view of the stake, and then the Comforts of God flowed down upon him. Whatever our troubles be from men, we should carry it seriously, and then chearfully: We should be as the *Leviathan*, of whom it is said, *Job*

Heb. 11. 32.

43.22. In his neck remaineth strength, and sorrow is turned into joy before him. The Church were Brick-makers in Egypt, strangers had taken their houses, and sore troubles

Lam. 5. 2. we read of in the Lamentations. If God

Lam. 5. 8. make us to be Servants to Servants, we must bear all patiently. But by the way, let us bring our selves no lower than God bring us, and discover courage under the contempt of some, that would insult over us in the time of our Trouble: To such a one did the Poet write, when he said,

Ovid.

*Non ego sic cecidi, quamvis ab æstus ut infra  
Te quoque sim, inferius quo nihil esse potest.*

What if such a day should be, Isa. 10. 14. when the King of Assyria said, My hand hath found as a Nest the riches of the people: and as one that gathereth Eggs that are left, have I gathered all the earth, and there was none that moved the wind, that opened the mouth, or peeped? When we can no more resist, than a Bird can us, when we take Eggs out of the Nest. Now we have gone from God, it may be, afflictions will bring us home: We read in Jeremy 2. 24. The Wild Ass in the Wilderness sniffeth up the wind, in her mouth they shall find her;



her; that is, in the impregnation of her womb, then she is burdened, and so stay'd: so many when troubles come.

## DIRECTIONS.

1. Look unto Christ, and his followers before us, with what patience they have born afflictions. How was Christ reviled, spit on, crucified, and yet as a Lamb before the Shearers, so was he! Do they contemn and hate us, whom we have shewn great kindnesse to? consider how Moses was dealt with by an ungrateful people, though he left the pleasures of Pharaohs Court for their sakes, yet sometimes they were ready to stone him: Though Paul suffered so much for the Gospels sake, yet some in the Church of Corinth said of him, that he walked after the flesh, 2 Cor. 10. 2. Because he pleaded the power he had to forbear working, to have carnals from them, that had spirituals from him, 2 Cor. 4. 1. Therefore seeing we have this ministry, as we have received mercy we faint not: Hopes he had of doing some Soules good, and that quieted him. The Pagans of old were wont to ask, how many Children the Christians devoured, and who were the Cooks that dressed them, &c? All which reproach they bore pati-

Isa. 53. 7.

Exo. 17. 4.

Tertul. Apol.

tiently: Christ was not strict enough in his converse, for a number of proud *Pharisees*; they accused him with Sabbath-breaking, and keeping company with vain men. *Solomons* Counsel must take place, *Prov. 26. 4. Answer not a fool according to his Folly, lest thou also be like unto him*; and though there seems to be a contradiction in the next verse, *vers. 5. Answer a fool according to his Folly, lest he be wise in his own conceit*: Answer him not maliciously, wrathfully, or using sinful words, as he doth: but answer him wisely, and with good and convincing words.

2. Call to mind the wonderful Providences that have attended Gods People in their greatest afflictions. What did God do for *Abraham*, when he went he knew not whither, and met with troubles every where? for *Moses* when *Thar-mutis* (for so was the Daughter of *Pharaoh* call'd) took care of him? When God drowned *Cheneres* (for so was that *Pharaoh* call'd as some say;) For the Church in Queen *Esthers* time, when the day for their destruction was appointed? *Bish. Spotswood* in his History of the Church of *Scotland*, speaking of that Holy man *Craige*, the night before he was to be executed, Pope *Paul* the 4<sup>th</sup> died, which caused

*Josephus*

*Sir W. R.  
Hist.*

caused his getting out of Prison ; having lost himself in a Wood, and wanting conveniences, a Dog came and fawned about him, having a Purse of money in his mouth, and laid it at *Craggs* feet, and guided him to *Millain*, where a company of *Banditti*, or Robbers set upon him ; one of them told him that he knew him, and once had his Charity, and to requite that kindness, he would now secure him out of the hands of that sort of men. I will not say much of my self, who bore the yoke in my youth, nor of a series of wonderful Providences, that nine years ago I met with, in the day when I had not where to lay my head, which for a year after, I did seldom think of with dry eyes : I will add no more of that, because I will offend none. Gods care is such of his own, that he saith, *Isa. 45. 11. Ask me of things to come, concerning my Sons, and concerning the works of my hands, command you me.* I know some would read by way of Interrogation, *Do you command me?* but we will consider the words, as signifying Gods great condescension ; yet it is not to be endured, for any to say (as once I heard a Minister do) *Lord we therefore command thee.* If a King say to an ordinary man, in such a thing you may com-  
mand

Lam. 3. 27.

mand me, he doth not expect the man should reply, Then, Sir, I command you; but that he should thus understand him: Your request shall as certainly be granted, as if it had the force of a Command, or as if you had the power of commanding me: Let us consider Gods past Providences to us, to take encouragement from them; *Luk. 22. 35. When I sent you without Purse or Scrip, lacked you any thing? and they said, Nothing: What did God for Joseph in all his troubles? Psal. 105. 18, 19. Whose feet they hurt with fetters, he was laid in Iron, until the time that his word came, till the word of the Lord tryed him: Then the King sent and made him Lord of his house, and Ruler of his substance. 1 Kings 7. 21.* When the Pillars of the Porch of the Temple were set up, the right Pillar was called *Jachin*, (which signifieth, *He shall establish*) and the left Pillar was called *Boaz*, (which signifieth, *Strength is in it*;) All this shews the care God hath of his Church and People, notwithstanding all contrivances against them.

3. Take a Prospect of all the happy consequences of sanctified Afflictions.

*Rom. 5. 4, 1. They work Patience, and Patience Experience, &c. They bring forth the peaceable fruits of righteousness. 2. They make us*  
 5. look

look to God for comfort, seeing none can be found in Creatures; *Micah 7. 5, 6, 7.* Trust ye not in a Friend, put not confidence in a Guide: keep the doors of thy mouth from her that lyeth in thy bosom: For the Son dishonoureth the Father, the Daughter riseth against her Mother, the Daughter-in-law against her Mother-in-law; a mans enemies are the men of his own house. This was a sad case, but how much good came of it? Therefore I will look unto the Lord; I will wait for the God of my Salvation: Trust not in an Enemy, or a Stranger, one would think to be good counsel; yea, but trust not in a Friend: But what if that Friend be an intimate one? No, put not confidence in a guide: But my Wife is my second Self; shut the door of thy lips from her that lyeth in thy bosom: But if I am a Father, I hope I shall have comfort in my Children whom I so much love, and of whose Education I am so tender; No, the Son dishonoureth the Father; but saith the Mother, Daughters are more flexible, and I may have Comfort in them; No, the Daughter riseth against the Mother; well, if my Children be bad, I hope to please my self in Children in Law, Sons Wives; No, The Daughter-in-law riseth against the Mother-in-law: If the case be this, then  
I will

I will (say some) take comfort in *Servants*, or any one in the house that loves me; No, there is no Comfort there, *For a mans Enemies are them of his own House*: What follows? *Therefore I will look unto the Lord*; Therefore, wherefore? because he could not comfortably look to any other: Away to Prayer, to Meditation, to Reading: When any say they can take Comfort in nothing in their Houses; No, have you no Bibles there? 3. Afflictions make us call to mind our own faults; do others wrong, abuse us, have not we done the like to some men in time past? *Solomon* dissuades from fretting, if we hear our *Servants* Curse us, from this considera-

**Ecd. 7. 21,** on, *Thou thy self knowest that in time past thou hast cursed others*: I have heard of a

22.

man that beat his Father, and drew him by the hair of his head towards the street; when he came to the Threshold, *Stay Son*, (said the old man) *drag me no farther, for so far I dragged my Father, and here I left him*: I have had the Story from the *Inhabitants* of that Town, it being a place where *Providence* hath often called me.

4. Afflictions make us also to desire Heaven. A man in a Journey, if the way be bad, if the weather be bad, if his Horse be bad, and if his Body be out of order,  
he



he more desires to be at his Journeys end, than otherwise he would do. When the Saints come there, they shall have their reward. *Josephus* saith, that when *Cains Caligula* caused *Agrippa* to be brought out of Prison, that was committed there by *Tiberius*, he gave him a Chain of Gold that weighed as much as his Chain of Iron, and preferr'd him : Now the heavier the Chain of Iron was, the better for him, the greater was his Chain of Gold. The righteous man will bless God for ever, for all his trouble ; when the wicked man shall for ever, curse the time in which he enjoyed Prosperity. 5. Afflictions put us on Prayer. *David* was a man of great troubles, and therefore much given to Prayer, and God delivered, and his Prayers were turned into Praises. If any say, I have prayed long, and yet the trouble is not over. Long : How long ? Thy Life is not long. How long did the *Jews* pray, and wait for Deliverance from the *Babylonish* Captivity ? Even seventy years. Continue in Prayer, and you know not how soon God may appear.

Whilst I mention Afflictions, let me call on all sorts of men, to prepare for national Calamities ; they may be such as God speaks of, *Deut.* 28. 34. So that thou  
shalt

shalt be mad for the sight of thine eyes, which  
 thou shalt see. Where then will be the  
 Cups, Cards, Musick of vain men? I  
 speak to you from God, as *Moses to Pha-*  
*Exod. 10. raoh, How long refusest thou to humble thy*  
 3. *self before me? We may cry as the Pro-*  
 Jer. 6. 4. *phet Jeremy, Wo unto us! for the day go-*  
*eth away, the shadows of the evening are*  
*stretched out. The day of peace, the day*  
*of the enjoyment of Gospel Priviledges*  
*seems to draw to a close, when that*  
*judgment may be executed, Jer. 26. 25.*  
*Wherefore I gave them Statutes that were not*  
*good, and judgments whereby they could not*  
*live. I humbly conceive, he speaketh*  
*not of the ceremonial Law that he ap-*  
*pointed, but of Idolatrous Commands*  
*from men, vers. 23. I lifted up my hand*  
*also to them in the wilderness, that I would*  
*scatter them among the Heathen, &c. I gave*  
*them statutes that were not good: not as if*  
*God gave them by command, but only*  
*by his Providence. If any say, if that be*  
*the worst of it, we care not: If Popery*  
*prevail, we will never be Non-confor-*  
*mists. Go Judas, take thy thirty pieces*  
*of Silver; and thy ease and treasures shall*  
*do thee as much good, as that Money did*  
*him, which he purchased by betraying*  
*his Lord.*

The

The Wicked, that now receive their good things, shall be tormented; and the Righteous that receive their evil things shall be comforted. But of this in the next Chapter. Luke 16.  
25.

---

CHAP. XI.

*Of Heaven and Hell.*

MEDITATIONS.

**O**UT of many Tribulations shall the Righteous enter into the Kingdom of Acs 14.  
God: Lo, this is the happy condition of 22.  
every Man that hath minded the Duties we have before considered. In Heaven they enjoy a compleating of gracious Principles; there they have what here they groaned for, prayed for, a perfect and uninterrupted Love to God, and Enjoyment of Him. The Love the Soul hath now to Christ, is so powerful, that he may say with the Spouse, *I am sick of Love*; and yet, that Love, if compared to that in Heaven, is but as a drop of Water to a Fountain: Yet if now you ask the Christian, which he loves most, God or the World; his Love is so strange, that

that it is such a Question, as if you should ask, Which were better, or which he most loved, a piece of Gold, or a clod of Earth: There is also in Heaven Converse with the best Company; *Mat. 8. 11. Many shall come from the East, and from the West, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of God.* What would we now give for an hours sight of *Paul*, *David*, or other Saints in Heaven, or Converse with them? Remember, if we have wicked, unkind Relations, with whom we now dwell, in a little time we shall be with them above. We are now pleased not only to see a King, but his Lords about him; (here is my Lord such a one, famous for such a thing;) so above, there is my Lord *Moses*, by whom God wrought Wonders, my Lord *David*, a Man after God's Heart, my Lord *Paul*, the great Converter of the *Gentiles*. *Joseph* when he saw his Brother *Benjamin*, fell on his neck, and wept for joy; so will they rejoyce in Glory, as Children of the same Father, God, and of the same Mother, the Church of Christ on Earth. There is also the Society of Angels, Creatures of such excellency, that they seldom come into the world, and when they do,

do, they are soon gone, here being no place worthy to entertain them. There is in Heaven an immediate fruition of the blessed God, 1 Cor. 13. 12. *Then shall we see him face to face, and know even as we are known*; He seems not to speak of the Vision of the divine Essence, for that is every where; but of the knowledge of God, and his glorious attributes. And by the way we must consider, that the communicable Attributes are as really the undivided Essence of God, as those we call incommunicable; and therefore no Attribute of God can properly or strictly be communicated to any Creature, for they are the Divine Essence; and if the Attributes were communicated, so would the Divine Essence be: And therefore the Communication we speak of, is only Analogical, no Communication of the Attributes themselves to us; (for they are all infinite, and therefore no Creature is capable of them) but in respect of the Fruit and Effects of those Attributes, God works that in Man which resembles his Perfections: So we shall be made like him, as John 1 John 3. 2. sayes; and so be Partakers of the Divine 2 Pet. 1. 4. Nature, as Peter saith. How sweet is Communion with God now! how much more sweet will it be then! Bernard saith,

*Ber. Med.* *Twisse Coronator es, & Corona; Promissor, & Promissio; Præmiator, & Præmium.* "O

"God, Thou art the Crowner, and the

"Crown it self; the Promiser, and the

"Promise it self; the Rewarder, and the

"Reward it self. *1 Thes. 4. 17.* *We shall*

*be for ever with the Lord.* Well may we

comfort one another with these words,

*John 14. 3.* *Where I am, there shall you also be, saith*

*Joh. 17. 21* Christ; for we are one with Christ, though

not *Naturâ*, yet *Facto*: The Husband will

have the Wife with him. As we now

have Communion with God, and Christ,

is our Heaven begun, *Eph. 2. 6.* *And hath*

*made us to sit together in heavenly places, in*

*Christ Jesus.* Heaven is such a place, *Heb.*

*11. 10.* *whose builder and maker is God.* The

Structure is too glorious to be made by

the Saints above, or Angels there; they

cannot build their own Dwellings, as Men

do on Earth, for the Workmanship is too

curious for them; no, God doth it: In-

finite Wisdom contrived the Mansions

there, and infinite Power made them. This

*Mat. 25. 34* is the place that God purposed to bring

*1 Kings 7. 8,* his People to from Eternity. What was

*9. 10.* the House that King *Solomon* built for the

Daughter of *Pharaoh*, when he took her

to be his Wife, but as a meer Dunghil in

comparison of this House that God hath

made



made for the Sons and Daughters of Men, whom he hath made his beloved Ones? Then shall that be fully accomplished, *Zeph. 3. 17. The Lord thy God will rejoyce over thee with joy: He will rest in his Love, he will rejoyce over thee with singing.* Courts on Earth have their Troubles with their Pleasures: one saith that well knew what they were; *That a Court is a place of most uncertain Air, full of Damps and Exhalations; then there is over-scorching Heat, and soon over-casting of Clouds, by the sudden rising and depressing of Favourites. Great Men are most alterable; every puff of Wind fans them into various shapes; they which have extremely loved to day, have hated deadly the morrow.* So he. But in Heaven there is no fear of the frowns of God, nor abatement of his Love to Eternity.

A. to his Son.

*But the Ungodly shall be cast into Hell. I shall not contend about the place, whether it be in the Air, or whether in the Center of the Earth, or whether beyond the Superficies of it; I content my self with that of Luther, I am satisfied in not knowing where Hell is, whilest I know that it is: We had better enquire how to escape the place, than where the place is: It is a place of Misery, where the Ungodly shall for ever bear the Indignation of the*

*Lord, against whom they have sinned, Mat.*  
 25. 46. Sin is objectively infinite, as it  
 is committed against an infinite God : An  
 infinite Offence calls for an infinite Pu-  
 nishment : This Punishment must be ei-  
 ther infinite for Nature, or Duration ;  
 for Nature it cannot be, no finite Crea-  
 ture could then bear it ; it must be therefore  
 infinite for Duration. God hath given  
 to Man an immortal Soul ; this Soul goes  
 out of the World laden with Sin and  
 Guilt ; is it not reasonable, that whilst  
 Sin remains, Punishment should remain ?  
 But Sin will remain for ever ; for, how  
 should it be gotten out, or taken away ?  
 What was the punishment of the Vestal  
 Nuns in *Campo Scelerato*, among the old  
*Romans* ? What is the *Spanish Inquisition* ?  
 What is our *Pane forte & dure*, or Pres-  
 sing Men to death ? Nothing to this : And  
 yet, were any Man sure, that after ten  
 or twenty years Pleasures he should en-  
 dure such Misery, how would he quake  
 at the thoughts of it, in the midst of his  
 Delights ? *Mat.* 25. 41. The Ungodly  
 are committed to the rage of the Devil.  
 What becomes of the Lamb, if the Lyon  
 have him ? How sad is it for any Man to be  
 delivered over to the Will of his greatest  
 Enemy, that had no Pity, no Humanity,  
 but

but should take more delight in torturing, than in eating when hungry? It is not in vain put in, *Depart from me, ——— with* Mat. 25. 41 *the Devil and his Angels: Now they are but Executioners, God is the Judge. Well might David say, Who knoweth the Power of thy Wrath! Psal. 90. 11. It is the Wrath of an infinite God, of a sin-revenging God. Let such as fear not Eternal Burnings consider, what would an eternal Gout, an eternal Tooth-ache, an eternal Strangury be? The Ungodly shall cry, and not be heard; cry as they, Jer. 47. 6, 7. O thou Sword of the Lord, how long will it be ere thou be quiet? put up thy self into thy Scabbard, rest and be still. But that answer shall be given? How can it be quiet, since the Lord hath given it a charge to destroy? I have many times thought, when I have read the 48, & 49 chapters of Jeremy, and the last Verses of both, though dreadful things were threatned to be executed on Moab and Elam, yet the Close of all is, Yet will I bring again the Captivity of Moab, in the latter dayes, saith the Lord; but it shall be in the latter dayes. I will bring again the Captivity of Elam, saith the Lord. But when Christ will condemn the Wicked in the great day, there is not the least Promise of Pity after thousands of Years or*

1 Sam. 15.

29.

Al. in Philo.  
Platon.

Ages. *Egyptian Bondage* (though long, yet) ended, so did the *Babylonish Captivity*, but there will be no end of this misery; *God is not a man that he should repent*; there will be no change of his mind; *If God changeth*, (saith a Platonist, ἢ ὅτι αὐτὸς, ἢ ὅτι ἑτέρον, &c.) he must be changed of himself, or some other; if of another, he must be greater than God, or wiser, which none can be; if of himself, he must change either for the better or the worse, both which would argue imperfection in God, and therefore he shall be known for ever to be a God that *changeth not*: God is now preparing his Instruments of Death, though vain men consider it not, but are as Sheep, or Oxen, or other Beasts of the field, that are grazing or sporting, when one stands by whetting his Instruments to slay them.

## DIRECTIONS.

Prepare for the day of Judgment, and when prepared, pray for it. The completing of the happiness of the Saints, as to their body, will be in that day: What think you of the particular Judgment in the time of Death? When *Saul* was told he should dye, (for that is the meaning of the word, *be with me*, that is in the number of the dead; for *Jonathan* was a good

good man, ) 1 Sam. 28. 19, 20. Then Saul fell straitway all along on the earth, and there was no strength in him : In the sixth verse we find, In the day of his trouble God answered him not, neither by Dreams, nor by Urim, nor by Prophets : Neither will God speak comfortably to ungodly men when they die, by Ministers, nor Scripture, nor Conscience : If you ask what that Urin was ? we read not of it as a thing made by Moses or the People ; some think it was a precious stone in the breast of the High-Priest, that by the change of its colour, shewed what success the People should have in War ; as by Thummin what Offerings were accepted : I know Mr. Wiems throws in one rub against this, Because, ( saith he ) when the Priest put on Urin and Thummin, he asked Counsel at the mouth of the Lord : He pleads, if there were such a wonderful miraculous change of the colour of Urin, there was no need of asking of God ; his Opinion therefore was, when the Priest had it on, he was inspired to answer to the question : I will not gainsay the Opinion, only I conceive the objection is of no force, for that change of the colour might be made by, or in Prayer, and calling upon God : Saul had no answer : the Ungodly shall cry in

a time of Death, and not be heard; and when the day of judgment cometh, that great day, the Consciences of the despisers of Christ, may say to them, what once Zebul said to Gaal, *Judo. 9. 38. Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him?* Where is now thy mouth, wherewith thou saidst, Who is Christ that I should serve him? Then will he say to such, what once God said to Moses of Pharaoh, *Now shalt thou see what I will do to Pharaoh:* Now shall Angels and Saints see what God will do to the ungodly; but such as are prepared for that day, may Pray for it; *Aspice Domine Jesu, (cries Augustine) viduitatis, & orbitatis meae lacrymas, quas tibi offero donec redeas:* Behold Lord Jesus the tears of my Widdowhood or fatherless condition, which I pour out till thou returnest: Pray for the Judgment day, that sin may be no more, that all the faithful may be gathered in: Pray for the eternal Kingdom. *The Kingdom of Heaven suffereth violence, and the violent take it by force:* You see how poor hungry Beggars cry at your doors for an alms, if you do not presently answer them, if you frown on them, they will not be gone. Let us all smite our breasts; Blessed

Exod. 6. 1.

Aug. Medit.

Mat. 11. 12



fed God, what an infinite disproportion is there between my desires, and their objects! how coldly do I Pray for a Heaven!

2. Get a Settlement in your Hearts of the truth and certainty of all these things. It is reasonable to believe, that verily *there is a Reward for the Righteous; verily there is a God that judgeth the earth.* God rewardeth not his People now, God punisheth not his Enemies now, and therefore will do it hereafter. The worst of Men have many times the best of the World, and the best of men the worst. God hath put breathings and longings of Soul in his own after the full enjoyment of himself in Glory, and he puts not those desires there to torment them, but to satisfie these desires. Men venture much at Sea in hopes of great gain: Let hopes, even weak hopes in many, put them on diligence in God's Service. *Wherefore, my Brethren, be constant, unmoveable, alwayes abounding in the work of the Lord, knowing your labour shall not be in vain.* Psal. 58. 11  
1 Cor. 15. 58.

3. Let all the Saints admire and adore our Lord Jesus, that saveth them from Heil, and brings them to Heaven. Mr. Ambrose in his *Looking unto Jesus*, saith thus; *Suppose for an Offence thou wert to be rack'd leisurably, that thy Bones and Sinews*  
n. i. ht

might be pained thirty or forty years; that so much Flesh should be cut off one day, such a Bone broken another; and by Art the Flesh should be restored, and the Skin cured again; and all those years thou be dying, and never dead; and all this while thou shouldst have no Cloaths, Food, or Sleep convenient for thee; and when thou thoughtst there was no hope, a great Prince should come, and deliver thee from all this misery; and not only so, but give thee great Treasures, and one of the most pleasant Habitations in his Kingdom; how wouldst thou love that Prince! — Our Sin had condemned us to far greater Misery, and our Lord Jesus hath procured for us far greater Mercy. It is well God hath prepared an Eternity to admire this Love in.

4. Do God that Service here on Earth, that you can never do him in Heaven. I will name a few Particulars, and leave the Amplification to your Meditation.

1. Take thy fill of spiritual Mourning for thine own and other mens Sins now: Thou canst not do this when thou comest to Heaven; for there is no Sin there.

2. Bear up patiently under all thy Trials now; thou canst not do this in Heaven, for there is ~~no~~ trouble there.

3. Deal liberally with distressed Christians now; thou canst not do this in Heaven;  
for

for there is no distressed Christians there.

4. Delight in Scripture and Ordinances for the healing of thy Soul now; thou canst not do this in Heaven, for there is no unhealed Soul there.

*A Word to the Unconverted.*

Are these things so? Then may I say to you what the Prophet said of *Moab* and *Kirharezsh*, Isa. 16. 11. *Wherefore my Bowels shall sound as a Harp for Moab, and my Inwards for Kirharezsh.* When Men ran from God, though God offer'd Grace and Mercy, it is said, Gen. 6. 7. *It repented the Lord that he had made Man, and it grieved him to the heart:* Sin hath made him such a Monster, that God loatheth him, and the People of God are often in Anguish of Spirit because of him. What aileth the Unconverted Man, that though he knoweth he hath sinned, and is exposed to eternal Judgments; yet can eat and drink by day, and sleep by night, as if all were well? Men condemned to die for Theft, Murder, how sad do they look! but Sin is of a hardening nature: Hence it is, that their Hearts feel not the keenest Considerations in Religion. Ungodly Men are, as one says, *as little Devils*, and differ from the great Devil, not in Parts of Corruption, but De-

*Whately's  
New-birth.*

Degrees; as a Child differs from a Man.

But O man! thou must die, and if it be so thou dyest before thou art made a new creature, thou art damned for ever. *Hell from beneath is moved for thee, to meet thee at thy coming*, Isa. 14. 9. If there were a Sword, a Pistol at thy breast, how wouldst thou beg for life, if thou hadst any hopes of being heard! the Sword of Justice is drawn against thee, and ready to be sheathed in thy bowels. Cry, cry aloud to the merciful God for Mercy. How often in the night season, is there a scrole before thine eyes of thy past iniquities, and of judgments to come; and thou turnest from one side to another, Shall I, shall I yet reform! When shall it once be? If any say, I hope to be saved though I obey not the Gospel: This is to say, I hope God will prove false of his word: or as if a man call'd to work, and promised pay, should say, Though I sport, or sleep, (but work not) all day long, I doubt not of my wages; and should argue from the goodness of the nature of that man that employed him: If others say, I will repent hereafter; So thou shalt; but I fear that *hereafter* will be in Hell for ever, when there is no hope of mercy. The Scripture calleth obdurate Sinners, *Sons of*

of Belial, 1 Sam. 2. 12. 2 Sam. 20. 1. the Sept. read in one place *οἱ λοιμοὶ, Festilent men*, infectious men; in the other place, *οἱ ἀεὶ νομοὶ, Men yokeless*, against all Law: And this is the case of men, that were once glorious Creatures, when in subjection to their Maker. It is a comfortable consideration to them that are holy, *That no unclean thing shall enter into the Kingdom of God*: Your graceless Faces shall occasion no sorrow to them there. When they see you in the great day, yet they, nor their God will have any pity upon you. Fathers, whose hearts were once ready to break for their ungodly Children, or Husbands for their ungodly Wives; or Brothers for their ungodly Brethren; they will not wish in that day, O that I could save them from the Wrath of God! They will be contented, and not only so, but will rejoyce that Justice is executed upon them; that God hath honour upon them in their eternal Damnation, who had none by them by any Reformation or good works. *Turn you, turn you, why will you die?* Mind the duties I have perswaded to before. Let none complain for want of time, when they know, that many of as much business as they, can find time to mind God, and their duty

1 Cor. 6. 9.  
Rev. 21.  
27.

Ezek. 33.

11.

Jer. 13. 17. duty in. *But if you will not hear, my Soul shall mourn in secret for your pride. You that cry in Youth, It is too soon to be serious, or in Middle-age, It is time enough, will in old age say, It is too late. I turn from you, to them that I know will hear me, and with whom my pains are never lost.*

*To the Righteous.*

Praise the Lord all ye his Saints, whom God hath sanctified, whom God will save: You may sing that Song, *Exod. 15. 21. The Horse, and his Rider, hath he thrown into the Sea*: So your vile affections and Satan hath God conquer'd for you. Grow in grace, as the Children of God, and as the Brethren of the holy Prophets and Apostles. *Epictetus* gives a direction to Philosophers, to consider when about to do an action; *Ἐν τῷ πειρασμῷ Σοκράτης, ἢ Ζήνων;* What would *Socrates*, or *Zeno* do? So how would *David*, *Paul* pray, read, or do the works of Religion, if they were by you, and were to do the same? If your Brethren in Heaven could speak to you, how would they persuade you to be zealous in good works, as Children of the same Father, and Heirs of the same Kingdom with themselves? A  
strange



strange sight would it be, to see a King, with a Crown on his Head, raking in a Dunghill; Sad is it, to see the Christian that hath Grace, and shall have glory, to be immoderately concerned about the things of this life. I perswade you to that which tends to make your lives happy on all accounts, and which I have often spoken of; *Piety, Industry, Usefulness, and Chearfulness.* *Piety*, be serious in Religion, and seek for comfortable Perswasions of the Love of God: *Industry*, be laborious in your Callings: *Usefulness*, do good to the Souls and Bodies of many: *Chearfulness*, flee all needless sorrow, adorn the Gospel of Christ, and let your Conversations invite others to receive it. Faults in you are bad indeed: The better the Garment is, the worse is the rent; the better the Cup, the worse is the crack; the better the man, the worse the disorder. For your encouragement to walk with God, hear what the Spirit saith unto the Churches: *To him that over-* Rev. 2. 7.  
*cometh, will I give to eat of the Tree of*  
*Life, which is in the midst of the Paradise*  
*of God. They are before the Throne of* Rev. 7. 15,  
*God, and serve him day and night in his* 17.  
*Temple: And he that sitteth on the Throne*  
*shall*

shall dwell among them: They shall neither hunger nor thirst any more; Neither shall the Sun light on them, nor any heat; for the Lamb, that is in the midst of the Throne, shall feed them, and shall lead them unto the Fountain of living waters; and God shall

Rev. 22. 1. wipe away all tears from their eyes. There is that pure River of the water of Life, clear as Chrystal, proceeding out of the throne

Rev. 22. 6. of God, and of the Lamb. These sayings are faithful, and true. And the Lord God of the holy Prophets hath shewn to his Servants the things which must shortly be done.

Rev. 22. 14 Blessed are they that do his Commandements, that they may have right to the Tree of life, and may enter in through the Gates into the City. I end all with this humble Address unto the Lord, That he would come with all his Train of Graces, and put an end to all our Heats and Contentions about the smaller things in Religion, and make us zealous of all good Works, and then bring us to himself in Glory.

Rev. 22. 20 Even so come, Lord Jesus; That all the Saints may enjoy those Delights, of which it shall never be said, Here is

THE END.